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## EARLY EUROPEAN CIVILIZATION

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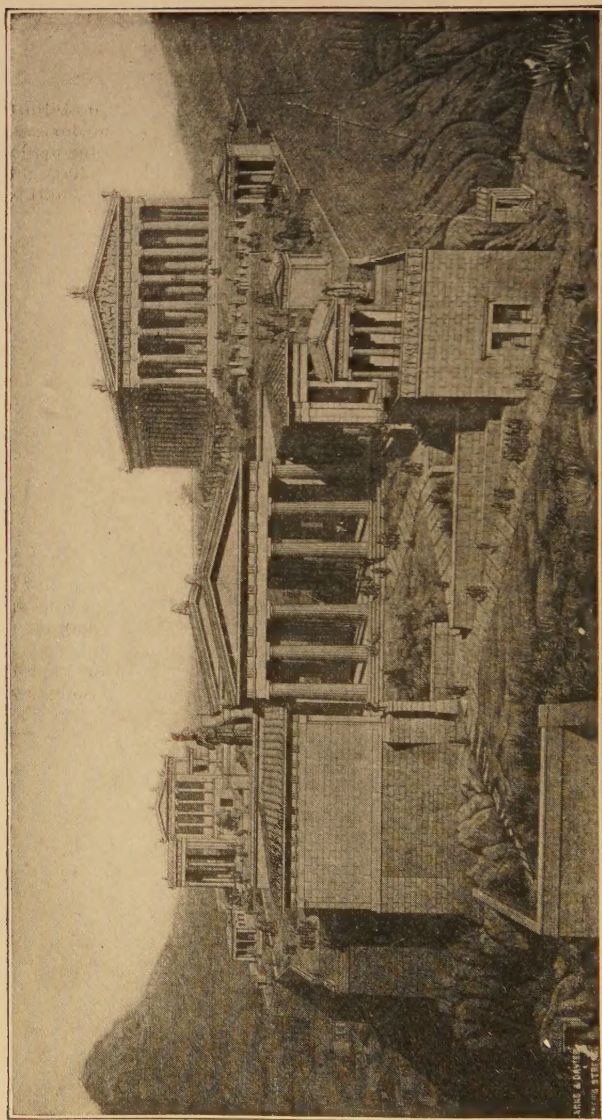


THE ASHLEY BOOKS  
ON  
THE NEW SOCIAL SCIENCE  
FOR  
SECONDARY SCHOOLS

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EARLY EUROPEAN CIVILIZATION	715 pages
MODERN EUROPEAN CIVILIZATION	710 pages
AMERICAN HISTORY (REVISED)	580 pages
THE NEW CIVICS	420 pages





THE ACROPOLIS, ATHENS, RESTORED.



# EARLY EUROPEAN CIVILIZATION

A TEXTBOOK

FOR

SECONDARY SCHOOLS

BY

ROSCOE LEWIS ASHLEY

AUTHOR OF

"AMERICAN HISTORY," "AMERICAN GOVERNMENT"  
ETC.

New York

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1923

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## PREFACE

IN the reorganization of history work in the high school we are confronted by many problems. Two of these are especially important: First, what work shall we give in the first year that is devoted to history? Second, on what shall we place the emphasis? Careful investigation shows that a large and constantly increasing number of teachers favor a course in Early European History as more valuable to the average student than a whole year in Ancient History. A still larger number express a preference for more social and economic history than we have had in the past. If we meet these new needs and demands, we must, of necessity, omit many of the subjects formerly given in the first year or two of the history course. We must treat a few selected topics somewhat fully rather than give a brief summary of a large number. Otherwise we shall repeat a mistake which has been made rather frequently in education during recent years, that is, we shall add new material without eliminating the older material that can be spared most easily. The selection of topics as given in this book, together with the method of presentation, represents the results of several years' experimentation by the author and others in the classroom.

In covering the broad field designated as Early European History, this book deals primarily with human progress. It devotes especial attention to great movements, to important leaders, to the life of the people and to the civilization of different periods. Although it is not always easy to trace the records of the "dim silent masses," this social history seems to be worth more than the annals of courts



or of conquerors. As far as possible, the author has tried to keep in mind three things: (1) the importance of any change as a part of the development of early European civilization; (2) the connection between these changes and modern life; and (3) the interest and capacity of the student in the high school. He has tried to give a correct impression of events and changes rather than to describe them with literal accuracy, as literal accuracy is impossible in so brief an account. Even if it were not impossible, it would be undesirable; for an exact, detailed account would render obscure the character and the meaning of the movement under consideration. Brief and general as is this survey of a very broad field, the author hopes that he may have made the subject interesting as well as intelligible.

The author wishes to thank all of those who have aided him in any way in the conduct of his courses or in the preparation of this book. His indebtedness is expressed more fully in the Preface and in the Lists of Illustrations in both *Ancient Civilization* and *Medieval Civilization* and need not be repeated in this volume. He will be glad to receive suggestions or criticisms from those who use the volume.

PASADENA, CALIFORNIA,  
August, 1915.

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## SUGGESTIONS TO TEACHERS

THIS book is offered for a first course in the history of Europe to 1648 A.D. Supplementary chapters carry the story forward to the eighteenth century, because some books on the second year's work begin with 1715 or 1750. The date of division between the earlier and later European history has been placed at 1648 for a number of reasons. More than three fourths of the high school teachers prefer a date not later than 1648, judging from the results of a questionnaire on the subject sent out to several hundred teachers; the Committee of Seven favored 1648 as the end of the period of transition from medieval to modern times; and practically all of the really modern movements, the development of constitutional government, the protection of individual rights, the revolutions in industry and transportation, and the development of nationality and democracy occurred after 1648, some of them very soon after.

The author has tried to make the book really usable for students. He has aimed to give ample material on social and economic changes or conditions, without neglecting the main points of the narrative. Details of the narrative have necessarily been omitted in the discussion of many subjects. As each teacher will wish to place the emphasis on different details, and as there are numerous excellent textbooks and books of reference, this supplementary work can be done without difficulty by corollary readings. On the contrary, most of the material on business and the life of the people could not be easily found. The treatment is intentionally more difficult in later sections than in the earlier chapters. In many cases it has been necessary to carry the process

of simplification to an extreme ; in others it has not been possible to simplify the discussion enough for use in "recitation." The later topics and sections can be discussed in class by the teacher or by the pupils with their books open. As far as possible the author hopes that discussion will supplement or supplant recitation on a great many other topics.

This does not mean that the pupil's preparation should be less thorough. Every pupil should be prepared to recite on all essential topics, and pupils should not be allowed to volunteer on essentials. By demanding thorough preparation, by adapting the classroom method to the type of topic under consideration, that is, required recitation for essentials, volunteer recitations for non-essentials, thought work and discussion for more difficult topics, real training can be given in a course of this character. In any extensive survey such as that given in this book there is always danger that the work may be done superficially. This should not be the case, for *all* textbooks represent the first two ideas of the maxim, "discrimination, elimination, reiteration," and the classroom should supply the third, as well as use the first and second. The author does not believe there is danger that the work will be more superficial in this course than in shorter courses. But if he were compelled to make a choice, he would prefer to be superficial on the early history of man and thorough on the present conditions. He would not neglect almost entirely the present day in order to study more at length a time long past, especially if ancient history is studied chiefly for itself and not for its connection with the world to-day.

In addition to readings on the supplementary narrative the author expects that some time may be spared for outside work connected with the Studies. If time in the classroom cannot be given for reports on a few of these Studies, at least students may be encouraged or required to read a few of the shorter or more interesting accounts. The

Topics are necessarily selected from more formal books than the Studies and are intended for fairly advanced students.

The following libraries are suggested for school use. A school with one class of twenty pupils should have two or more copies of each of the books in "A Small Library."

#### A SMALL LIBRARY

- \* Botsford, *History of the Ancient World*, Macmillan. \$1.50.
- \* Robinson, *History of Western Europe*, Ginn. \$1.60.
- \* Cheyney, *Short History of England*, Ginn. \$1.40.
- \* Adams, *Growth of the French Nation*, Macmillan. \$1.25.
- \* Maspero, *Life in Ancient Egypt and Assyria*, Appleton. \$1.50.
- \* Davis, *Readings in Ancient History*, 2 vols., Allyn, Bacon. \$2.00.
- \* Ogg, *Source Book of Medieval History*, American Book Co. \$1.50.
- \* Tappan, *When Knights were Bold*, Houghton. \$2.00.
- \* Hudson, *Story of the Renaissance*, Cassell. \$1.50.

#### A GOOD-SIZED LIBRARY

- Several copies of each of the above and
- Sollas, *Ancient Hunters and Their Modern Representatives*, Macmillan. \$4.00, or
- Elliott, *Prehistoric Man and His Story*, Lippincott. \$2.00, or
- Osborn, *Men of the Old Stone Age*, Scribner. \$5.00.
- \* *American Geographic Magazine*, Feb., 1916 (20 copies), \$.25; Sept. 1913 (10 copies); Jan. 1912 (5 copies).
- Baikie, *Story of the Pharaohs*, Macmillan. \$2.00.
- Winckler, *History of Babylonia and Assyria*, Scribner. \$1.50.
- Jastrow, *Civilization of Babylonia and Assyria*, Lippincott. \$6.00.
- \* Gulick, *Life of the Ancient Greeks*, Appleton. \$1.50, or
- \* Tucker, *Life in Ancient Athens*, Macmillan. \$1.25, or
- \* Davis, *A Day in Old Athens*, Allyn, Bacon. \$1.25.

Guerber, *Myths of the Greeks and Romans*, Am. Book Co.

\* Tarbell, *History of Greek Art*, Macmillan. \$.50.

Botsford and Sihler, *Hellenic Civilization*, Columbia University Press. \$3.75.

Seignobos, *History of the Roman People*, Holt. \$1.25.

\* Tucker, *Life in the Roman World of Nero and St. Paul*, Macmillan. \$2.50.

\* Davis, *Influence of Wealth in Imperial Rome*, Macmillan. \$2.00.

\* Muzik und Perschinka, *Kunst und Leben von Altertum*, Freytag, Leipzig. \$1.00 (illustrations).

\* Emerton, *Introduction to the Study of the Middle Ages*, Ginn. \$1.12.

Emerton, *Medieval Europe*, Ginn. \$1.50.

Adams, *Civilization during the Middle Ages*, Scribner. \$2.50.

\* Seignobos (Dow), *The Feudal Régime*, Holt. \$.50.

Bémont and Monod (Adams), *Medieval Europe*, Holt. \$1.60.

\* Tickner, *Social and Industrial History of England*, Longmans. \$1.00.

Guerber, *Legends of the Middle Ages*, American Book Co. \$1.50.

Abram, *English Life and Manners in the Later Middle Ages*, Dutton. \$2.00.

Addison, *Arts and Crafts of the Middle Ages*, Page. \$3.00.

\* Goodyear, *Renaissance and Modern Art*, Macmillan. \$.50.

Montague, *Elements of English Constitutional History*, Longmans. \$1.25.

Seeböhm, *Era of the Protestant Revolution*, Scribner. \$1.00.

Hulme, *Renaissance and Reformation*, Century. \$2.50.

Dow, *Atlas of European History*, Holt. \$1.50.

For a longer list of titles valuable in connection with this book and for helps on the use of the book consult the "Suggestions to Teachers" in the author's *Ancient Civilization* and *Medieval Civilization*.

\* Several copies especially desirable.

## INTRODUCTION





# ANCIENT CIVILIZATION

## ANCIENT AND MODERN CIVILIZATION

**1. Modern Civilization and the Past.** — We sometimes think of our present civilization as chiefly a product of modern times. Because the steam engine and the telephone, the automobile, the railroad, and the United States of America did not exist two centuries ago, we do not realize how great the world was before that time. We can travel more rapidly than our ancestors. Our machines turn out shoes and cloth and steel rails at a rate that our ancestors could not have imagined. We enjoy newspapers, personal rights and political privileges that were unknown a few centuries ago. Many of these changes have been due to inventions, and are therefore forms of *material progress*, which is an important proof, but not one of the best proofs of civilization (§ 6).

Material progress of recent centuries.

The main question, however, is this: have these changes been chiefly in our surroundings or in ourselves? Although we have more privileges and opportunities and rights than our ancestors, are we any better? We have more wealth and therefore more comforts and luxuries. Do we understand life better? Are we better educated, more honest and more humane? Are we more cultured, more interested in our fellow-man, more religious and more moral? If we are obliged to answer most of these questions negatively, we must admit that we are not more civilized than our ancestors, in spite of the fact that material progress has been so great during the last two centuries.

Are we more civilized than our ancestors?

Ignorance,  
narrowness  
and degrada-  
tion in  
the ancient  
world.

**2. Limitations of the Ancient World.** — When we compare the ancient world with that of to-day, we find that ancient people lived in a smaller world than ours in almost every way. They did not know as much about this planet as we know, nor did they have the “modern improvements” which we justly value so highly. The known world of the Greeks and the Romans extended from the Indus River to the Atlantic Ocean and was bounded on the south by the great desert of Sahara. These peoples of long ago made almost everything they needed by hand, or more exactly these articles were made by the lower classes and slaves chiefly for the use of the rich and noble classes of society. Education was not common except among the boys of the influential families. The individual usually had no rights that the rulers were bound to respect. In spite of these differences and limitations we are surprised to find how much we owe to the people of ancient times.

Modern  
ideas and  
methods in  
ancient  
Babylon.

**3. The Modernness of the Ancient Orient.** — Many of the methods and ideas that we consider most modern are very old. If we had visited ancient Babylon about forty centuries ago, we should have found twelve months in a year, with seven days in each week, each day being divided into two sets of twelve hours each. The merchants would have sold us goods, using weights and measures not radically different from those that we know. Business was conducted a good deal as it is to-day, even if it was done on a smaller scale, and the merchant was forced by *law* to keep his contracts.

Arts and  
achieve-  
ments  
among the  
ancient  
Egyptians.

Had we visited ancient Thebes about the same time we should have found that the Egyptians were famous for their literature, their glassware, their pottery and other fine arts. We could have inspected a great piece of engineering that would have compared very favorably with the famous dam at Assuan in Egypt recently constructed

by English engineers. Near Memphis we should have found the pyramids, still more marvellous monuments of the skill and patience of these people, pyramids that were looked upon as ancient by the Egyptians of forty centuries ago.

**4. The Modernness of the Greeks.** — It is not to the Egyptians and the Babylonians that we look for the civilization that we borrowed from the ancient world. It is to the Hebrews, the Greeks and the Romans. We do not need to discuss our great debt to the Hebrews.

Debt to the Hebrews, Greeks and Romans.

It is difficult to realize how much we owe to the Greeks. In a sense the Athenian assembly was more democratic than any government that we Americans have to-day, except the New England town meetings. The Greek leagues developed the idea of federation which we used when the thirteen colonies first formed the United States of America. In art the Greeks were a long way ahead of most of us to-day. Their philosophy and their literature are remarkably fine. Not only did they excel in their knowledge of geometry and of astronomy, but in sciences that we consider distinctively modern, such as zoölogy and physics, they came a great part of the distance that we have been able to travel.

Development of politics, art, literature, philosophy and science among the Greeks.

**5. The Modernness of the Romans.** — To the Romans we owe less and yet more; less because they invented very little; more because they brought practically the whole of the civilized world under the rule of one of the greatest governments in the history of all times, and made the whole world more civilized. Their system of law, based upon Greek philosophy, is still in use among most civilized peoples. Strange as it may seem, although the Romans did not have the political privileges in regard to voting that we have to-day, in some ways Roman citizens had more personal rights than we who boast so much of our individual liberty.

The Roman government, law and legal rights.

Means by which we may measure the degree of civilization of a people.

**6. Standards of Civilization.** — It is not easy to lay down rules by which we shall be able to learn whether people are civilized or not, but certain standards are usually found among all civilized people. Among these STANDARDS the following may be mentioned: (1) Civilization consists in what a man or a society is much more than in what it *has*. (2) No people are civilized simply because a few men are great statesmen, or writers, or artists, because *the whole people must be civilized, not a few members*. (3) Civilization may be measured by the *material progress* of a people, that is, by the improvement of railways, the construction of cities and the development of the comforts of life. (4) A still better standard of civilization is the *general well-being of the people as a whole*. If only a few enjoy all of the advantages of the wealth and material progress, the people have not become really civilized. (5) The progress of humanity can be measured by the *social, political and economic institutions* of a people, for institutions are to a society what organs are to animals, and no one can doubt that animals with hearts and lungs and brains are more highly developed than animals that lack those organs. (6) Another good standard is *the existence of culture* as shown in the literature of a people and its art, science and philosophy. (7) A still better test of civilization is shown in the *moral and religious development of a people*. (8) Finally, no people are really civilized who have not at least a minimum of each of these "elements of civilization" mentioned above. That is, *civilization consists in a good combination of the elements of civilization* rather than a considerable development of one and a total disregard for several others.

## HISTORY AND PREHISTORY

The historical

**7. The Records of History.** — We must keep in mind these standards as we study the story of different peoples,



but we must not expect to find a very high grade of civilization among the earlier races nor must we expect to know very much about them. Nowadays we have innumerable newspapers, books, and more permanent records to give us the facts, but a few hundred years ago books were scarce and a few thousand years ago they were unknown. We can trace back the real history of mankind by the means of written records only a little way: only about two thousand years for our ancestors; less than three thousand for the "classical" nations, the Romans and the Greeks; and only a little more than five thousand for the oldest historical "civilization" of the world. This record of historical changes which we get from written accounts we call HISTORY.

period of  
5000 years  
based on  
written  
records.

**8. The Period before Written Records.** — Back of the dawn of history in Egypt and Greece and Britain, lies a long dark period in which men lived and fought and learned. We call that the PREHISTORIC PERIOD in the life of man. We do not know much about it, and yet, all things considered, we know a great deal. We can see man struggling up from the lowest savagery to barbarism, from barbarism to a life of useful toil, and from semibarbarism to a state of semicivilization. Before history "dawned" in Egypt, there were in the valley of the Nile strong governments, well-organized societies, extensive businesses, some art and fairly well-developed religions. These things show that man must have been, to some extent, civilized before he was able to leave written records by which we can follow his travels clearly.

The long  
prehistoric  
period.

**9. Epochs of History.** — When we look off toward the horizon, we see easily those large objects that make up the foreground. Farther away objects that really are just as large look smaller and occupy a much less important place in our field of vision. Beyond that indefinite line which we call the horizon, stretch limitless distances.

Ancient  
History and  
Modern  
History.

The epochs of history are like these distances. The foreground, extending back some five or six centuries, we call *modern history*. The history that precedes modern history, covering a period about six or seven times as long as modern history, we call *ancient history*.<sup>1</sup> We have now reached the line of the horizon. Beyond that all is prehistoric.

The epochs of prehistory: the old stone age and the new stone age.

**10. Epochs of Prehistory.** — The prehistoric period is very much longer than the historic period. How long it is no one knows. That part which immediately precedes the period which we call ancient history is known as the *new stone age* or the *ne-o-lith'ic period*. It is comparatively short, and all of those ages that go before are called the *old stone age* or the *pa-le-o-lith'ic period*.

The three great ages in the history of the human race.

**11. The Ages of Stone and of Metals.** — It is said sometimes that *man has passed through three great ages: the old stone age, the new stone age, and the age of metals; first the age of copper, then the age of bronze and then the age of iron.* The age of metals coincides rather roughly with the historic period of any people, for man made rapid progress as soon as he gained metals, and soon had written records from which his history can be traced.

<sup>1</sup> Most authors prefer to have a period between the Ancient and the Modern that they call the Medieval period or the *Middle Ages*. Some place the beginning of the Middle Ages as early as 376 A.D.; others, as late as 814 A.D. Some give 1453 as the end of the Middle Ages, others give 1492, others 1520, and still others 1789.

PART I  
THE DAWN OF CIVILIZATION



## CHAPTER I

### PREHISTORIC MAN

#### THE OLD STONE AGE

**12. The World's Earliest "Civilization"—That of the First Tool-makers.** — The only remaining traces of early man on this earth are the few human bones that are found from time to time in widely scattered places.<sup>1</sup> A great interval in time separates these human fragments from the traces of man in the next period — the man who made tools. We do not find any of the bones of these early tool-makers, but we do find "*fist-hatchets*," made of flint, rudely chipped so that the hatchet could be held in the hand and used for cutting. We find also flint "*scrapers*," used for cutting and for preparing skins. Occasionally flint spear-heads have been found also, but usually these primitive men must have used *weapons* of wood, although they made tools of rough stone. It is possible that these men with the first "civilization" may have had fire also, and it is probable that

Early tools:  
fist-hatchets  
and  
scrapers.



The Fist-hatchet.

Occasionally flint spear-heads have been found also, but usually these primitive men must have used *weapons* of wood, although they made tools of rough stone. It is possible that these men with the first "civilization" may have had fire also, and it is probable that

<sup>1</sup> Some people believe that the "eoliths" are tools made by man, hundreds of centuries before the days of the fist-hatchets.

they had many other tools and products of more perishable materials than the stone hatchets.

Imitation  
as a means  
of spread-  
ing civili-  
zation.

**13. The Spread of the Earliest Civilization.** — At the time these men lived, England was not an island, for the North Sea was a broad low valley. Italy was also connected with Africa across Sicily. The tools of these early men were carried everywhere and we find that men of later periods who lived in eastern Europe, in Asia and in America or in southern Europe and in Africa used tools very much like these "flint-hatchets." So the civilization developed by a few men was spread over the surface of the globe, and so later civilizations and ideas were created by one set of people and imitated by those that followed, for it is much easier for man to imitate than to create something for himself. The use of fire and tools constituted the first and greatest revolution in the upward struggle of the race.

Man as a  
hunter used  
his intelli-  
gence and  
fought with  
weapons.

**14. Early Man and his Enemies.** — Most of these prehistoric men lived in the open, preferably near a river where they could get water, and where fruits were abundant. Here animals came along the trails for drink and men might obtain animal food by lying in wait. To protect themselves from their enemies these "river drift" people probably lived in trees. In spite of his long hairy arms with their sinewy muscles paleolithic man had no natural weapons of defence. Since he was inferior in natural strength to many of the beasts of the forest, he was obliged to defend himself by his superior intelligence and by the use of weapons that he made for that purpose. But man must do more than defend himself; he must find food, and at least half of the year this food must be chiefly the flesh of animals. With his club and his spear he was a worthy antagonist for any other monarch of the forest, though he usually attacked the younger animals because they were killed more easily and were more tender. In

the colder weather he used the skins of his victims for clothing and for blankets.

As paleolithic men moved about, they might encounter ferocious beasts: "great herds of elephants of an ancient kind, the mighty predecessors, perhaps ancestors, of the mighty African elephants, would perhaps come trampling across his path; he might witness, not without awe, the infuriated rush of the soft-nosed rhinoceros, which bore a horn sometimes as much as three feet in length; disporting itself in the rivers was that shy behemoth, the hippopotamus, the mother animal swimming with her young upon her back; sometimes he might catch sight of the great sabre-toothed tiger, making its stealthy spring, or hanging, with its great overgrown canines, on to the flanks of a strayed elephant. If he waited by the water places, he would be able to watch herds of bison, wild horses, and various kinds of deer, the Irish elk among them, as they came to drink."

The wild animals of western Europe in the time of the early tool-makers

**15. The Cold drives Men into Caves.** — Probably some of the men of this period that we have just considered lived in caves, driving forth the fierce cave bear and the cave lion. In time, apparently, cave life became the custom and the cave continued to be the abode of prehistoric man through several epochs. These cave men were contemporaries of the mammoth, the reindeer, the woolly rhinoceros, the musk ox and the chamois, which are cold-weather animals. The bison, the wild horse and a few other animals survived from the earlier periods, but the elephants and the hippopotami had moved south. It is possible that the approach of a great sheet of ice from the north, with its accompanying cold, drove man into caves. However they may have come there, we find at different depths in numerous caves in western Europe remains of tools and weapons, evidences of fire, the bones of man's victims and occasionally the bones of man himself.

**16. Life and Ideas of the Cave Men.** — These cave men were much more intelligent than their remote an-



Man's tools  
are poor  
but he be-  
gins to  
think about  
religion.

cestors. Some of their skulls are as large as those of present-day savages and a few of the later skulls are not very different from the skulls of Europeans of to-day. The tools of the cold period are less finished than those of the warm periods that preceded and followed. Man evidently was using more energy in getting food and less in making tools. He was an untidy housekeeper in his cave, throwing the bones about when he had picked them



A Prehistoric Painting.

clean, but he had leisure also to think about the forces of nature and about himself. We find some skeletons in these caves that undoubtedly were buried there. Not only were they buried but they have at hand tools and implements such as the cave men had used in life. It is difficult to believe that man as low in the scale of civilization as *the cave men believed in a life after death*, and yet that is the natural conclusion to draw. Not many years ago the North American Indian placed at the side of his dead comrade the weapons and other objects that the dead man would need in the "happy hunting grounds."

**17. The Cave Artists.** — It is less strange that man should think of religion than that he should become an artist. Yet the pictures that later cave men have left are among the most interesting relics of the distant past. A quarter of a century ago a Spanish nobleman who was interested in the cave men visited the cave of Altamira in northern Spain. He was accompanied by his little daughter. While he examined the floor of the cave, he was startled by an exclamation from the child, and, looking up, saw a wonderful ceiling painting in colors, of bison, deer and other animals. A figure from this painting is given on the opposite page. The figures are remarkably life-like. A great many other drawings have been found since that time, some of them on the walls of caves, others, of a later date, on reindeer's horns or on bone. Human figures rarely occur among the paintings, but occasionally we find a bone or stone figure of a human being, usually from two to five inches in height.

Remarkably life-like pictures of animals of the cave period.

**18. Summary of Paleolithic Civilization.** — The man of the old stone age had come a long journey and had travelled slowly. He had probably lived on the earth a long time before *he discovered how to make fire and how to make tools*. Later he developed a *primitive religion* and he had some *art*. During this period he must also have been developing a language. *Paleolithic man, however, had very little civilization.*

The great achievements of old stone age.

## THE NEW STONE AGE

**19. The Kitchen Middens.** — The Europeans of the new stone age lived in a Europe that was little different in geography, products and climate from that which we know. Some of the most interesting remains which the Europeans of the neolithic age have left us are the "Kitchen Middens," a series of bone and shell heaps

Shell heaps and their story.

near the shores of the North Sea. These are sometimes as high as ten feet, two or three hundred feet wide and a thousand feet in length. They are made up chiefly of oyster or mussel shells and the bones of fish or animals, the flesh of which was used for food. The people of the Kitchen Middens do not exhibit a high degree of civilization, yet they had some crude pottery, and the way that bones were gnawed shows that they had domesticated dogs.

Higher civilization of late neolithic period.

**20. The Lake Dwellings.** — Of a somewhat later date than the Kitchen Middens, perhaps 4000 B.C., are the lake dwellings of Switzerland and other places. Some of these villages, built on piles near the lake shores, were destroyed by fire and we have the remains of bone and polished stone instruments, rude pottery, spindle stones or whorls, woven cloth, and half-baked cereals. These people were not only hunters, but the women at least had some skill in pottery making, weaving and perhaps the cultivation of grains.

Huge stone sepulchres and the tools they contained.

**21. The Megaliths.** — Some of the neolithic folk erected huge stones, sometimes as separate shafts, sometimes in the form of circles and often as rooms made of a few huge upright stones with great slabs across the top. These rooms are called dolmans, and were used for the burial of the dead. Dolmans are found in Britain, on the continent of western Europe, in northern Africa, and in Asia as far east as India.<sup>1</sup> The dead man was provided with everything that he could possibly need, for prehistoric man, like some savages of recent times, dreaded nothing more than the return of the spirit of a dead person. These im-

<sup>1</sup> Sergi, *Mediterranean Race*, p. 70, believes that the distribution of the dolmans proves that they were erected by the Mediterranean race (§ 40). One recent writer (Mosso) believes that the dolmans were erected by men from the Mediterranean along the trade routes from north Africa to the northern part of Europe and Asia.

plements show that the dolmans belong to a comparatively recent date, but they do not tell us much about the people by whom they were erected.

**22. Neolithic Man in Crete.** — It is easier to trace the development of neolithic man in Crete and Egypt than in western Europe. Under one of the palaces of Crete excavations have shown a succession of neolithic settlements, the earliest of which had crude pottery and spindle whorls, and a finer art than existed in Britain at a similar period. These Cretans were probably a sea-faring as well

Comparatively high neolithic civilization in Crete.



Prehistoric Egyptian Vases.

as an agricultural people, who later made fine grades of pottery and traded with the people of Egypt and the Orient.

**23. Egypt in Neolithic Times.** — In Egypt we find gold and copper ore used for several thousand years before the dawn of the world's first historic civilization, and the valley of the Nile housed a progressive population that was distinguished in the neolithic period even more than were the Cretans for agriculture, weaving and art.

Neolithic civilization in Egypt.

There was undoubtedly a considerable trade carried on between the different people of the Mediterranean

Extensive trade and migration during neolithic period.

during the late neolithic period. We find pottery and other works of art, with the trade-mark of the maker, very far from the place where they must have been made. Burial customs and other ideas seem to have spread from one locality to distant places, for prehistoric man learned more from his fellows than he was able to develop for himself.

Rapid progress of mankind in the neolithic period.

**24. Summary of Neolithic Civilization.** — *Neolithic men lived in groups or villages. They had domestic animals such as the dog, the ox and the goat, and perhaps others. They cultivated grains, and some of them were great sailors. They were unacquainted yet with metals, but they had fine bone and polished stone instruments. They were spinners and weavers. They were expert basket makers and their pottery, though crude, was strong and serviceable. It seems a little thing, pottery, yet it marks the beginning of a new era, in which man was becoming rapidly civilized. We can get some idea of the way that man was developing his ideas of art and religion and his language during this period. He could hardly have had community life, as he did, without the use of words, without some division of labor, and some development of trade.*

## PREHISTORIC CIVILIZATION

The two paleolithic arts.

**25. The Making of Fire.** — As we have already noticed, paleolithic men developed two practical arts that carried man rapidly upward in the scale of civilization. The first of these was the discovery of means for the making of fire. The second was the art of making tools.

General use of fire among paleolithic men.

Any one who has struck flint with steel has noticed the succession of sparks that follow. Prehistoric man worked a great deal with flints in making his tools, but he used a stone hammer and did not get his fire in that way. Almost all prehistoric men had fire before they made tools. Some of these probably saved a fire started by lightning



and kept it alive religiously. In fact, most later religions had special priestesses whose chief duty it was to keep fire burning continuously.

It is generally agreed among archeologists and scientists that fire was made by prehistoric man by the friction of wood against wood. A hard pointed stick was used in the hand and rubbed against a strip of softer wood. It was either rubbed rapidly up and down a groove, the little splinters from which quickly caught fire, or it was twirled rapidly in the hands. Later men used a fire drill and cord to secure a rapid and continuous whirling motion. Occasionally no doubt fire was obtained by striking flint with a kind of iron-ore called iron pyrites (fire-iron).

Creation  
of fire  
by wood-  
friction.

**26. Importance of Fire in the Development of Civilization.** — It is difficult to overestimate the importance of fire. By the use of fire it was possible to cook food, and, by smoking animal flesh, to preserve meat, as we smoke bacon, ham or beef for winter or a time of scarcity. Since man was the hunter, it placed upon woman the necessity of gathering fuel and keeping the fire alive. This tied her to her home. It helped to create a semi-permanent abiding place for man, since the fireplace drew him back in his wanderings. It made possible some of the arts which later were the means of civilizing man, for, without fire, metals could never have been used.

**27. The Making of Prehistoric Tools.** — Man has been called the only tool-making animal, and the tool has been an important lever in the uplifting of the human race. As we have seen, very early men had simple stone hatchets and scrapers. These were of rough flint, frequently flaked on one side only. Later, lance-heads were invented, as well as knives, thin stone saws, and arrow-heads.

Early stone  
tools.

In the making of these tools, primitive man would find a piece of flint that had been buried in the ground

Process of  
making  
stone tools.

and was therefore less hard and less brittle than those on the surface. With a hard stone as a hammer he would hit the first stone a succession of sharp blows so as to dislodge flakes. He would then have an edge that could be used for cutting, skinning or scraping. Some men who were more expert than others devoted themselves to tool-making. We have found the work shops in which many of these tools were made, with the stones that were used for hammers, thousands of flakes, and many half-completed or discarded tools.

Improve-  
ment in  
stone tools  
and instru-  
ments  
during  
neolithic  
period.

In the later prehistoric period these tools were often of very fine workmanship. In the neolithic period, many of them were polished on grindstones. The finest ornaments were rubbed down with pumice stone or even with wood. Some of the Egyptian workmen spent years of hard labor cutting out of stone, bracelets in the form of a thin ring. Stones were hollowed out for cooking, soap-stone being the best for this purpose because it would not crack in the heat. It is almost impossible to realize how much tools did for man.

Basketry  
and its use  
with clay  
for cooking.

**28. Basketry.** — Paleolithic man developed fire and tools, but the other arts of civilization came after his day. One of the earliest of these was the art of making pottery, for pottery is found in almost all early neolithic settlements, but never as yet in the home of paleolithic man. Long before man learned to make pottery, however, he had discovered the art of weaving baskets. Some baskets were lined with clay mud so that they could be filled with hot stones and used, like the earlier stone cooking pots, for boiling flesh foods. Sometimes the baskets were lined inside and out with clay.

Making of  
the first  
pottery.

**29. Pottery.** — Perhaps the first clay pots were made accidentally by having the outer or inner coat of clay separate from the basketry over which it was fashioned. Primitive pottery sometimes shows the impression of basket mold.



Sometimes the pottery was made by coiling a rope of wet clay around and around, building up a bowl or vessel. This might be left in the sun to dry, but was usually baked in the fire.

Pottery was useful for many purposes. The women drew water in their earthen jars, carrying the jars on their heads, as eastern and barbarous women do to-day. Earthen vessels were used in cooking, for they could be molded in any desired shape and they withstood heat better than any stone. Food was stored in earthenware vessels. Pottery was used for ornament, some of the earliest real art being found in the artistically shaped vases and their ornamentation. The prehistoric Egyptians and Cretans particularly excelled in the making of art-pottery.

Uses of  
pottery.

**30. Spinning and Weaving.**—The art of basket making gave early man some lessons in the preparation of fibres or strands and the interweaving of the strands. We are not surprised then to find that the earliest neolithic men had bone or stone rings which they used to twirl threads in spinning,<sup>1</sup> and sticks (spindles) upon which they wound the finished thread. Gradually they learned to weave the threads into cloth.<sup>2</sup>

Use of  
stone  
spinning  
whorls and  
primitive  
spindles.

These acts were not perfected at once, for the earliest thread was very rough and the early cloth was undoubtedly inferior to fine basketry. Before cloth was invented, skins or basketry was used for clothing, mats and covering.

Improve-  
ment in  
cloth and  
clothing due  
to weaving.

<sup>1</sup> The earliest thread was probably made of beaten bark, the loosened fibres being bound into a thread by twisting them rapidly between the two hands. Later other plant-fibres were used. The ends of the fibres were attached to the stone spinning whorl, which was rotated rapidly. When the fibres had been twisted into a thread, the thread was wound around a stick which later became a spindle.

<sup>2</sup> In weaving, a number of these threads were held parallel, an equal number, alternating with the first, were attached at one end to a stick. By raising and lowering this stick it was possible to thrust a bone bobbin in between these two sets of threads and draw taut the thread attached to the bobbin or shuttle.

At a comparatively early date, bone needles were used to sew skins together, probably with sinews or leather strips (thongs). As man became more settled or as wild animals became less numerous, he was forced to use fibre-producing plants or fleece-bearing animals, depending on his knowledge of spinning and weaving to furnish him the cloth and draperies that he wanted. In Egypt we have found some fine linen cloth of the neolithic period.

**31. The Domestication of Animals.** — Paleolithic man apparently had no domestic animals, unless occasional



Prehistoric Horse.

Domestication of the dog, man's first domestic animal.

pets or wounded game kept for future use might be considered domestic. To the end of his epoch he remained a hunter and a savage. Among European neolithic men we find the first domesticated dogs.<sup>1</sup>

Some of the later neolithic peoples not only kept wounded animals, but trapped them alive. If they gave milk, as the goat or the cow, or produced fleece, as the goat

<sup>1</sup> It has been suggested that these ancient hunters were usually followed by packs of wild dogs who shared in the spoils. As the dog loves companionship, some of these wild creatures may in time easily have abandoned the pack for man, who was a better hunter and provider.

or the sheep, they would be prized by the women, since they would lighten the labor of obtaining food and securing a supply of material for spinning. Having dogs to guard these valuable creatures, they allowed the flocks to increase and *prehistoric man became a shepherd*. He also began to ride the fat ponies that formerly he had killed for food. He was still a nomad, wandering from one pasture to another, and probably still a hunter; but *he had not only domesticated animals, for he was himself becoming domesticated*. And this was the work of primitive woman.

Domestication of animals that gave milk or produced fleece.

**32. The Domestication of Plants.** — Early man lived chiefly on flesh food, being particularly partial to fat. But in summer, and, in general, in warm climates, he used the fruit and the nuts, the yams and the berries, the edible bulbs and roots that the women gathered. We can imagine primitive woman bringing to her fireplace a basket full of seeds at harvest time. She may have been obliged to carry the filled basket a long distance strapped upon her shoulders, for her lord and master chose an abiding-place near a good hunting ground and was indifferent to the distance from the meadow where seed-grasses grew. The seeds were deposited in baskets or jars for use in the winter perhaps, although primitive people are notoriously improvident, eating what is at hand and letting the morrow take care of itself.

Vegetable foods of early man, and the labor of gathering wild products.

Perhaps some of these seeds were spilled on the trail or scattered accidentally near the camp. The next year they sprouted, and, if the camp had not been moved, the woman gathered part of her grain nearer home. After a time she noticed that the blades sprouted from the seed. Then she scattered seeds, and after a time, a few hundred or thousand years perhaps, some woman scratched up the ground or even dug holes for the seeds with the sharp-pointed stick that she had used for digging roots,

How primitive woman may have learned to plant and to plow.

so that fewer of them would die and more would sprout. Gradually the stick was used like a pick or an adze, to rip up the ground ready for planting. After another interval, during which animals were domesticated, an ox was attached to this curved stick, and humanity had its first plow. Plows like these are used now among some savage tribes and were used in early historic times among the Egyptians.

Domestication of plants and animals breaks up nomadic life and establishes fixed abodes for men.

**33. Importance of the Domestication of Plants and Animals.** — With the domestication of plants as well as animals, primitive man was no longer obliged to roam far afield for food. As population increased and game was killed off, the men lost their former occupation and gradually turned their attention to grazing or agriculture. Domestic duties of women also increased as homes became established. So *man passed from the hunting stage to the pastoral stage and from the pastoral stage to the agricultural stage of life.*

Men must communicate with one another as they become civilized and settled.

**34. Language.** — It would not be reasonable to expect that man would make all the progress which we have noted in the preceding sections without having learned new and better ways of communicating with his fellows. At all times he must have used cries and exclamations and probably sign language to convey his meaning. But he had other messages that he wished to deliver and other ideas that he wished to express. These were perhaps conveyed by sounds that would correspond somewhat to the idea conveyed. These sounds, or syllables, or words, may have been names of *objects*, as the cow or the pig, the bow or the arrow; or they may have conveyed *ideas*, as fear, strength or death. Some races developed language much farther than others, and the others undoubtedly borrowed from them, but the number of dialects was very great and the number of well-developed languages was very few.

**35. Writing.** — The cave men of Spain and France may have been among the earliest of our picture writers, but the excellence of their drawing would seem to show that they had many predecessors. Picture writing was the earliest form in which men tried graphically to express their ideas. It was easier perhaps to draw a bird than to invent a word that would mean "bird." Picture writing is found among most primitive people at present and was an important means of telling a story in early times.

Develop-  
ment of  
picture  
writing or  
language.

In some cases, perhaps even before neolithic man disappeared, because men began to use metals, the picture of an object would be simplified into a character, something like the object, that would represent the object. These characters for words are found in many early written languages (§§ 52, 98) and in Chinese at present.

Word char-  
acters in  
place of  
word pic-  
tures.

**36. The Alphabet.** — When the character was used to represent a sound rather than a word, mankind reached a still further stage in the development of that marvellous means of communication, the alphabet. Perhaps the marks of makers of pottery in prehistoric times or the signs or marks used by early sailors and traders may be found to have some connection with the transition from word-writing to sound-writing which ended in the alphabet, in written language, in literature and in all of the progress of mankind that has come from the written scroll or the printed page.

Transition  
after his-  
toric times  
from word  
characters  
to sound  
characters  
or letters.

## MAN AT THE DAWN OF HISTORY

**37. Prehistoric and Historic Periods.** — If we look back over this long period of prehistoric development and forward to the present, we are impressed with the fact that humanity has moved forward and upward with increasing speed as it has advanced. The first age, the *paleolithic period*, was very long and the progress of man-

Each period  
in the life  
of man is  
shorter than  
the pre-  
ceding and  
yet shows  
more prog-  
ress.



kind seem infinitesimal. The second prehistoric period, the *neolithic period*, was much shorter, and was much more productive of results, yet at the beginning of history man had come only a little way. The *ancient period* of history was shorter than the neolithic age, but a wonderful new civilization was developed and was spread over a fair part of the eastern hemisphere. The *modern period* is much shorter than the ancient, but in five hundred years it has already changed the life of civilized man as much as life was changed in 50 centuries of the ancient world.

The three great races, white, yellow and black.

**38. The Races of Men According to Color.** — Men may be divided, according to color, into the white, the yellow and the black races. Europe is distinctly the continent of the white race; Africa, of the black; and Asia, of the yellow race. Yet northern Africa and western Asia were, and still are, inhabited by men of the white race. This book tells the story primarily of those successive civilizations of the white race which arose on the borders of the eastern Mediterranean, especially in the valleys of the Nile and the Euphrates. We shall follow the spread and the further development of this "western civilization" through Greece, and Rome, and, much later, the final development of this civilization in western Europe and in America by another branch of the white race.

The classical division of the white race into Indo-European, Semitic and Hamitic races.

**39. The Old Classification of Races According to Language.** — A generation ago all white men were classified as Indo-European, Semitic or Hamitic. We must remember the classification, not only because it is important, but for the reason that most historical literature makes these distinctions, which we otherwise would not understand. The HAMITIC race was the race to which the Egyptians belonged. The SEMITES included the Arabs, the Babylonians, the Assyrians, the Hebrews and the Syrians from southwestern Asia. The INDO-EUROPEANS

included all of the peoples from India to Ireland, all of whom speak similar languages. The westernmost branch of this race were known as the *Celts*. The next was called the *Teu'tons* and those in eastern Europe were called *Slavs*. In southern Europe was the *Græco-Roman* branch, and in Asia the Persian and the Indian.

**40. A more Recent Classification of White Men.** — More recent investigations of the peoples of the so-called Indo-European race have shown that, while their languages are related, the people themselves are not necessarily related. Many scholars believe that there are three great groups of men in Europe. The southernmost of these is the *Med-i-ter-ra'ne-an* race, which came probably from northern Africa. It includes most of the people who developed the civilizations of ancient history, for it includes the Egyptians, the Cretans and many of the Greeks and the Romans.<sup>1</sup> These Mediterranean men are short and dark complexioned.

Present  
classifica-  
tion of  
races.  
Mediterra-  
nean race.

A second race is called sometimes the *Al'pine*. They are a hill people, devoted to grazing, as the Mediterranean men are to the lowlands and to agriculture. They extend from western Europe along the Alpine foothills eastward into the plateaus of western Asia.

Alpine  
man.

The third race comprises the tall, fair-haired and fair-skinned people who now dominate northern Europe from England east to the Baltic Sea and the Vistula River. They are sometimes called *Nor'dic* or *Teu-ton'ic*.

The Nordic  
race.

It will readily be seen that we do not know very much about the race composition of the populations of our present countries of Europe. Italy, Greece, Asia Minor and Egypt are still inhabited chiefly by men of the Mediterranean race. England, Germany and especially the

Present  
mixture of  
races in  
Europe.

<sup>1</sup> It included also probably the people who developed the best of the neolithic civilization. Some authorities think that the Semitic people are closely related to Mediterranean man.



Scandinavian peninsulas are largely Nordic, central and southeastern Europe are largely Alpine, but no race is "pure," for apparently, like the American people, the people of every country of Europe are a mixture of several races.

Periods in  
the life of  
the human  
race.

**41. Summary.** — Mankind has had a long and interesting experience on this earth. This experience may be divided into the historic period, composed of modern history, the last five or six centuries, and ancient history, the fifty centuries before that time. Before "history" began we have the prehistoric periods, the last of which we call neolithic, the new stone age, at least ten thousand years in length, and the earlier of which, a much longer period, we call the paleolithic, or old stone age. When we study the tools of man we divide the life of the race into three periods; the old stone age, the new stone age and the age of metals, first copper, then bronze and then iron.

Paleolithic  
man.

Almost the earliest traces of man show that he understood the making and the use of fire. Soon after this, man made rude tools, fist-hatchets and scrapers. He lived in caves, dressed in skins, ate animal flesh and fruits, carved figures on the rock and believed that man has a spirit which survives after death. He hunted the cave bear, the aurochs or bison, the sabre-toothed tiger, the rhinoceros, the little horse and the reindeer.

Neolithic  
man.

Neolithic man lived in huts, sometimes grouped together in villages. He made fine polished stone tools and weapons. He domesticated the dog, the goat, the sheep and the ox. He began to cultivate grains and to make a rude plow. He spun thread and wove cloth, made baskets and rude pottery. Neolithic man was much more civilized in Egypt, Crete and in the neighborhood of the Caspian Sea than he was in western Europe.

Paleolithic man took two important steps upward.

He learned to make fire and he learned to make tools. He made fire usually by friction, by rubbing or twirling a hard stick against soft wood. He guarded fire religiously. The need of fire kept men from wandering as much as they had done. Fire tied woman to the fireplace and helped in the development of the arts. Tools were made usually from flint. They protected man from his enemies and enabled him to cut wood and stone for use in arts and for shelter. They gave man something to work with and something to work for.

Fire and tools as instruments of paleolithic civilization.

Man became settled; first in a general way, when he began to make pottery, to spin and to weave. When he domesticated animals he took the next step in becoming settled, for he was not obliged to go abroad for food or for materials for clothing. With the help of the dog, he became a shepherd, and, with the help of the ox, he became a farmer, with a truly settled abode, as soon as he had domesticated plants. He now wanted land of his own, a hut, and his own tools; consequently men began to live in communities, began to make laws and to have governments. Men learned to exchange their surplus products for those of others. Most of this work was done by the women, who worked while the men hunted. They were not treated very humanely by their husbands, and yet monogamous marriages were the rule even in prehistoric times.

Man becomes settled through the domestication of animals and plants.

With the development of a spoken language and the transition from pictures to picture writing, from picture writing to word or character writing, and from characters to letters, man reached the threshold of history. About the time that he learned to use metals, he emerged from the darkness of the prehistoric period.

Language, writing and the discovery of the use of metals.

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15. The domestication of animals. Tylor, *Anthropology*, 214-221.

16. The development of writing. Starr, *First Steps in Human Progress*, 192-207.

17. The races of men. Chapin, *Social Evolution*, 217-220.

## Questions

(For Introduction and Chapter I)

1. Has mankind made uniform progress upward, or has he advanced more in some periods than in others?

2. Name the most important civilizations since the beginning of history.

3. Name five standards by which we can judge the progress made by man.

4. How is the experience of mankind subdivided? Give the divisions of history; the divisions of prehistory.

5. Why do the rough stone fist-hatchets and scrapers represent the earliest civilization? Was that civilization spread widely, during the old stone age? after the old stone age?

6. Make a little table showing in one column why the "river drift" man lived near the rivers, in a second column the tools or weapons that he had, and in a third the animals among which he lived.

7. How do we know that the early cave men were more civilized than the "river drift" men? that the later cave men had a better civilization than the early cave men?

8. Was paleolithic man civilized, according to the standards

named in § 6? What did neolithic man add to the civilization of his predecessors?

9. How do you account for the fact that the neolithic civilization of the eastern Mediterranean was more advanced than that of western Europe in the same period?

10. Do we learn chiefly by inventing tools and methods, or by learning from others? Should we expect man to make more or less progress within a certain time as he became more civilized?

11. Did fire benefit men more than women?

12. What did tools do for man?

13. Trace the evolution of the hatchet from the fist-hatchet to the stone hatchet with a handle, and to our steel hatchets of the present.

14. How was the art of pottery-making dependent on that of basket-weaving? How was the spinning and the weaving of cloth also dependent on basketry?

15. As man ceased to be a hunter, how did he get food, clothing, and power to cultivate fields? Show how the domestication of animals is related to these needs of man.

16. Why is the pastoral stage of civilization higher than the hunting stage, and the agricultural stage higher than the pastoral stage?

17. Name the chief steps in the development of a spoken language; those in the development of writing.

18. Show on a map the location of the chief races of white men to-day.

19. What is the chief interest in the prehistoric period? the chief value?

## CHAPTER II

### THE DAWN OF HISTORY.

**42. The Origins of Western Civilization.** — We think of Europe as the most civilized of the continents of the modern world. The civilization of Europeans, and of men of European race in the new world, we call western civilization, to distinguish it from the civilizations of the Far East, of India, of China and of Japan. Although this western civilization was developed chiefly on the continent of Europe, its beginnings we find, not in Europe at all, but in Africa and in Asia. It is to Egypt that we look for the earliest of the ancient civilizations, a civilization to which the Greeks owed much. In Babylonia and in Palestine were developed many ideas regarding business and religion which we use daily. To understand western civilization, then, we must devote some attention to these early peoples outside of Europe.

The indebtedness of Europe to Egypt, Babylonia and Palestine.

### ANCIENT EGYPT

**43. The Influence of the Nile.** — Herodotus, “the father of history,” more than 2000 years ago, called Egypt the gift of the Nile. This Nile valley is long and narrow, and is bounded by limestone cliffs, beyond which lies the desert. The cultivated area is about seven hundred miles in length and from ten to thirty miles wide, except at the Delta, the triangular area formed at the mouth of the Nile by mud brought down by the river. As Egypt is a land of little rain and considerable sunshine, it too would have been a desert but for the fact that the Nile overflows its banks.

The valley of the Nile.



How the Nile floods the land and leaves a deposit of fertile mud.

The Nile rises in Africa near the equator. It has tributaries that bring down freshets from the mountains of east Africa. It flows through Egypt at a depth of about 30 feet below the level of the valley. In June the



Ancient Egypt.

river begins to rise on account of the heavy rains at the sources of the river, and the flood waters continue until October. In ancient times if the river rose only about twenty-five feet, it filled but a few of the irrigation ditches that carried the water to the thirsty fields, and there were short crops in Egypt. If it rose more than thirty feet, it ignored the irrigation ditches altogether, and flooded the fields as it pleased, and did a

great deal of damage. Prosperity in Egypt has always depended on a normal rise of the river, for then the fields have been well covered with water and a thin deposit of fertile mud has been left, insuring a good crop.

The local districts and the two Egypts.

**44. Egypt at the Dawn of History.** — This fertile Nile valley was the scene of the earliest real civilization in the history of the world. This civilization was developed slowly. Long before the dawn of history in Egypt, numerous local governments had arisen along the river to look after the



irrigation of the fields and other affairs of general interest. In the Delta the draining of the swamps was one of the first and most important problems. It was in the Delta that in 4241 B.C. the year was divided into 365 days, twelve months of 30 days each, with 5 extra feast days. A high authority calls 4241 B.C. *the earliest fixed date in history*. About this time the Delta, or lower Egypt, was united under a single king, and, soon after, the valley of the Nile from the Delta nearly to the first cataract was united under another king. *Lower Egypt*, or the Delta, was called the kingdom of the Red Crown. *Upper Egypt* was known as the kingdom of the White Crown.

About 3400 B.C. the young and enterprising king of upper Egypt, Me'nes, marched against the lower Kingdom. Menes was victorious and united upper and lower Egypt under his vigorous sway. He placed his capital at Memphis, on the border line between upper and lower Egypt, and he established the first dynasty.<sup>1</sup> All earlier events are spoken of as *predynastic*, and all later rulers belong to *dynasties* which are numbered from one to twenty-six.

Union of  
the two  
kingdoms

**45. The Pyramid Builders.** — The early Pharaohs, as the kings were called, were prosperous and built fine temples, but they cared more for massive tombs after death than for palaces while living. It is from the tombs of the early Pharaohs and the still earlier (predynastic) nobles that we have learned most of what we know about early Egypt. About five centuries after Menes the Pharaohs began to build their tombs in the form of great pyramids.

Interest of  
early Pha-  
raohs in  
tombs.

These pyramids are located near Memphis. The

<sup>1</sup> Menes and his successors opened copper mines and stone quarries at Mount Sinai, constructed great buildings, undertook great engineering works, brought northeastern Africa and southern Palestine under their sway and carried on extensive commerce up the Nile, over the Red Sea and on the Mediterranean.

Pyramid-tombs near Memphis. Magnitude and accuracy of the work.

largest, that of Chē-ops', was 486 feet high, the base being square and covering thirteen acres. It is said to have taken an army of 120,000 workmen twenty years to complete the huge structure, in the base of which was to be the tomb of the ruling Pharaoh. The huge blocks of stone, many of which weighed several tons, were drawn up a mountain of earth and fitted accurately to their po-



The Great Pyramids.

sitions. Near these pyramids is the well-known sphinx, the face being that of the Pharaoh who constructed it.

Expulsion of the Hyksos and conquests to the west, south and east.

**46. The Establishment of an Empire.** — For a thousand years after the days of the great pyramid builders, Egypt was dominated by her nobles, her king being probably the most important noble.<sup>1</sup> After this period came invaders from the east, who brought in horses and overran the country. For perhaps two centuries these *Hyksos kings* ruled lower Egypt and tried to control upper Egypt as well. The Hyksos were driven out by the princes of

<sup>1</sup> This was practically a feudal period and is called the *Middle Kingdom*. The last rulers of this "feudal period" were enterprising and able Pharaohs (those of the twelfth dynasty), under whom the classical language was perfected, literature flourished and commerce was developed. A canal was cut from the Red Sea to the Nile. By a wall twenty-seven miles long the great basin west of the Nile, known as the Fayum, was reclaimed for agriculture.

Thebes who organized great armies, with horses and chariots. For the first time the Egyptian people were really united, since the Theban princes had appealed to a common patriotism. The new Pharaohs were not content to be simply kings of Egypt. They looked for new lands to conquer. Under Thotmes (Tot'mes) III (1450 B.C.) the Egyptian empire extended from Libya on the west and Nubia on the south to the Euphrates river.<sup>1</sup>

**47. The Decline of the Empire.** — The capital of this empire was "hundred-gated Thebes," which had long been noted for its culture. Thotmes III and his contemporaries beautified and improved the city. Two of the most famous of the buildings were the Hall of Kar'nak and the temple of Lux'or. The most renowned of the Pharaohs was Ram'e-ses II, a cruel old tyrant who enslaved foreigners that lived in Egypt, compelling them to work on his great buildings or huge canals.

"Hundred-gated Thebes," Hall of Karnak and Temple of Luxor.



Karnak, Great Columns.

As the empire did not last long after Rameses II, we may say that it covered the five centuries from 1600 B.C. to 1100 B.C. In 672 the Assyrians gained control

The empire after Ramceses II.

<sup>1</sup> See map, p. 50.

of lower Egypt for a few years, but they were soon driven out and a native Pharaoh once more ruled Egypt. After 525 came the Persians, and from that time to our own day Egypt has not been free from foreign rule.

From the  
Persian to  
the British  
Empire.

**48. Egypt under World Empires.** — *Persian rule* lasted for two centuries, until Alexander the Great marched into the Delta and founded Alexandria, which for centuries was the centre of commerce and learning in the ancient world. After three centuries of *Greek rule* came the Roman legions, the *Romans* borrowing the calendar which we use now, and copying some of the least desirable religious rites of the Egyptians. In the Christian era, the *Arabs* (Mo-ham'me-dans) and the *Turks* have ruled Egypt since Roman times, and to-day Egypt is, practically, a part of the greatest empire of the late nineteenth century, the *British empire*.

Popular  
terms to be  
remem-  
bered.

**49. Distinctive Characteristics of Egyptian Civilization.** — It is not the part played by Egypt as a dependent state in later empires, but the fact that her civilization was the first in the world's history, that makes Egypt so important. We shall study that civilization later, but should note some distinguishing features now. We think of Egypt as the land of the *Nile*, as the kingdom of the *Pharaohs*, as the country of massive architecture, such as the *pyramids*, the *labyrinth*, the *Sphinx*, and the *great halls at Karnak and Luxor*. We think of it as the land where *the living worshipped sacred animals*,<sup>1</sup> such as the bull, the ibis and the cat, and where the bodies of the *dead were embalmed* (as mummies), because the Egyptians believed, more than any other ancient people, in a life after death. Finally we think of Egypt as the land of picture writing, hi-er-o-glyph'ics, for the ancient Egyptians covered their tombs, walls and rocks with their pictured stories.

<sup>1</sup> The worship of sacred animals is characteristic of later Egyptian religion, not of the earlier period.

**50. The Arts in Egypt.** — Besides these characteristics, which appeal to our imaginations and are semi-popular, we find that the Egyptians excelled in fine art work, as in the making of pottery, glass-ware, jewelry and in carving. They were mathematicians who used geometry to lay out their fields again after the inundations of the Nile. They studied the stars. To be sure they did not know as much about some of these things as they tried to make other people think, and yet they knew more about most of them than any one else did at that time.

Art and science in Egypt.

### THE TIGRIS-EUPHRATES VALLEY—EARLY PERIOD

**51. The Geography of the Tigris-Euphrates Valley.** — Like the Nile valley the Tigris-Euphrates valley is one of the most fertile spots on the globe, as well as the seat of one of the world's first historic civilizations. The lower part, called *Babylonia*,<sup>1</sup> is made up chiefly of mud deposited by the rivers. When it was drained and properly irrigated, its fertility was so great that travellers reported a yield of 200 or even 300 fold from grain stalks six feet high, with heads three inches broad. Although it is impossible to believe these stories, yet they show that the soil of Babylonia must have been remarkably fertile.

Babylonia and its exceptionally fertile soil.

The upper valley is called *Mes-o-po-ta'mi-a*, between the rivers, and is known as *Assyria* on the hills northeast of the Tigris river. The soil is poorer than it is in the alluvial deposits of Babylonia, and the rainfall is greater, especially in Assyria. There is no stone or metal anywhere in Babylonia, but both are abundant in the upper valley. A glance at the map shows that *the Euphrates valley was the natural highway from the Persian Gulf to*

The upper valley, with the Euphrates highway.

<sup>1</sup> Babylonia is divided into lower Babylonia, a mud delta, and upper Babylonia, a low fertile plain. It was later called Chaldea.



*the Mediterranean Sea,<sup>1</sup> that is between the East and the West of that day.*

The culture, art and cuneiform writing of the Sumerians.

**52. The Sumerians.** — The earliest civilization of the Tigris-Euphrates basin, so far as we have knowledge, was not developed in its own valley, as was that of Egypt,



The Tigris-Euphrates Basin.

but was brought in from outside. These people lived in a part of the valley called Su'mer and are known as Su-

<sup>1</sup> Unlike Egypt, this Tigris-Euphrates valley is not isolated. It is open at the south to the Persian Gulf. Numerous passes lead down from the plateaus on the north and east (the plateau of Iran — the home of the Medes and Persians), and Arabia lies on its western border. It is not only open on all sides to commerce, but the richness of its soil and the wealth of its people attracted the nomadic tribes of the neighboring foothills. Sometimes these invaders brought in a higher civilization than they found in the valley, but, almost without exception, they were crude and barbarous people, who sought plunder. Repeatedly the progress of civilization in the Tigris-Euphrates valley was set back by these barbarians, although usually the new comers adopted the ways of the valley-dwellers.



me'ri-ans, but we really do not know who they were. We do know, however, that *the Sumerians had a written language, some art and a high degree of culture.* Their written characters were a combination of wedge-shaped impressions, called the cu'ne-i-form script. It was adopted by all later peoples of western Asia and was used in Egypt in the time of the empire (§ 46).

**53. The Semites in Western Asia.** — The Sumerians were overwhelmed by invaders from Arabia. These invaders are called *Sem'ites*, the name given to a great race that speaks a language similar to that of the Hebrews. *The ancient history of western Asia is largely a history of Semitic peoples in Babylonia, in Assyria, in Syria, in Phœnicia and in Palestine.* The Semites had little originality, that is they were not good at inventing things or developing things for themselves, but they made excellent use of the art, the writing and the culture of the Sumerians. They were interested in trade and they developed cities, so that business could be carried on better.

How they borrowed the Sumerian culture.

**54. The City-States.** — The earliest inhabitants of the valley lived in villages of rude reed huts. These gave place in time to houses of sun-baked bricks with a dome-like roof, each village being surrounded by a wall of brick to keep off enemies. Each city had a great number of gods, including at least one patron deity. Each had its own king or its own ruler, who was independent at first, and lived in a huge house of brick, called a palace. These little self-governing cities are called *city-states*, and the name should be remembered, for the city-state played a very important part in ancient history, until the establishment of the Roman Empire (§ 354).

The rise and character of the city-states.

**55. Sargon of Agade.** — Some of these cities were larger and wealthier than others and were ruled by abler and more ambitious men. The stronger cities gained control

Sargon's  
empire  
covering  
the entire  
Tigris-  
Euphrates  
valley  
(about 2650  
B.C.).

of their neighbors, making the kings of these neighboring cities into dependents whom we may call governors. One of the most powerful of the cities was A'ga-de, the throne of which was held by a man who had been a gardener and afterward a cup-bearer in the king's palace. Sar'gon must have been a man of great energy and ability. He not only conquered his immediate neighbors but extended his rule south to the Persian Gulf and north along the Euphrates. He carried Babylonian culture and civilization to the foothills of Ar-me'ni-a and to distant Syria, and brought back the stones, metals and other products of these provinces. Sargon's empire is the first in history, being 1200 years earlier than that of Thotmes III in Egypt.

Growth of  
Babylon  
and its  
commerce.

**56. Hammurabi's Empire.** — In fact, more than four centuries before Thotmes III, another larger, stronger and more lasting empire than that of Sargon was established by a great conqueror and statesman, Ham-mu-ra'bi. This empire lasted several centuries and is called the *old Babylonian kingdom*. The capital of Babylonia was now the important walled city of *Babylon*, a commercial metropolis which desired foreign trade and was anxious to extend its rule for the benefit of its trade.



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Hammurabi receiving Code.

Hammurabi  
as a con-  
queror,  
builder and  
statesman.

Hammurabi sent out his own officials to rule over the subject cities. He established a post-system, opened up better means of communication, constructed great

canals, and was repaid by such an increase in agriculture and such expansion of manufacturing and commerce as had never taken place before.

**57. Hammurabi's Code of Laws.** — Hammurabi is best known for his code of laws, which shows that business was conducted on wise and just principles, and that buying and selling, as well as social relations, were regulated by law. Most of the laws in the code are much older than Hammurabi's time, and many of them are to be found in a milder form in the much later Mosaic code of the Hebrews.

The oldest complete code of laws in existence.

We can judge Hammurabi's code of laws for ourselves from the following extracts :

Some of the laws in Hammurabi's code.

If a man during a law case shall utter threats against the witnesses, and has not justified the word he uttered, if that suit is one on which a life depends, that man shall die.

If a man has stolen an ox, sheep or ass, or pig, or goat, either from a god [temple] or a palace, he shall pay thirty-fold. If he is a common man, he shall pay ten-fold. If the thief has nothing to pay with, he shall be put to death.

If a man has effected a robbery, and is taken, that man shall be put to death.

If a man has taken a field of cultivation, and has not caused corn to grow on the field, and has not performed the work on the field, he shall be called to account and he shall give corn [grain] like his neighbor to the owner of the field.

If a man destroy the eye of a man, his eye they shall put out.

If a man knock out the teeth of his equal, his teeth shall be knocked out.

If a doctor has saved the eye of a man, ten shekels of silver he shall take. If it was a freedman, five shekels of silver he takes. If it was a slave, he shall take two shekels.

If a doctor has put out the eye, his hands shall be cut off.

If he build a house for a man and did not set his work, and the walls topple over, that builder from his own money shall make that wall strong.

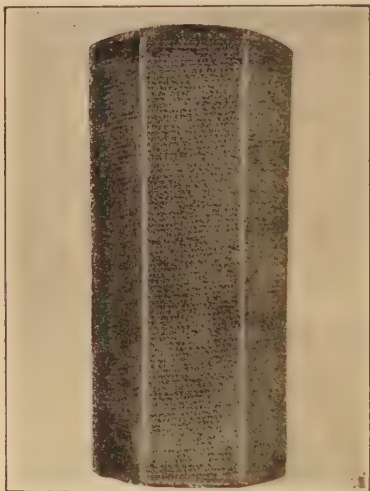
If a man hire a harvester, he shall give him eight gur [64 bushels] of corn for the year.

If a man hire a ship of 60 gur [480 bushels], for each day he shall pay one-sixth of a shekel.

## ASSYRIA AND CHALDEA

Character  
of the As-  
syrians.  
Appearance  
and cruelty.

**58. The Assyrians.**—The As-syr'i-ans lived on the slope of the mountain east and north of the Tigris River. They were a healthy, vigorous people, and their monu-



Six-sided Cylinder.

ments show them with the long beards and facial characteristics of the typical Hebrew patriarch. The Assyrians were not an industrial or agricultural people like the Babylonians, but they were interested in trade and were especially fond of war,<sup>1</sup> which they waged against their enemies with fierceness and cruelty.<sup>2</sup>

**59. The Assyrian Empire.**—About 750

<sup>1</sup> The greatest of the early Assyrian conquerors was *Tig'lath-Pi-le'ser* I, who conquered, according to his inscription, "forty-two countries and their princes, from the left bank of the lower Zab and the border of forest-clad mountains as far as the right bank of the Euphrates, the land of the Khatti [Hittites] and the Upper Sea of the setting sun [Mediterranean]." "The feet of the enemy I kept from my country." "One word united I caused them to speak."

<sup>2</sup> One of the inscriptions gives an instance of the punishment meted out to rebels. "With battle and slaughter I assaulted and took the city. Three thousand captives I slew in battle. Their booty and possessions, cattle, sheep, I carried away; many captives I burned with fire. Many of their soldiers I took alive; of some I cut off hands and limbs; of others the noses, ears and arms; of many soldiers I put out the eyes. I reared a column of the living and a column of heads. I hung up on high their heads on trees in the vicinity of their city. Their boys and girls I burned up in the flames. I devastated the city, dug it up, in fire burned it; I annihilated it."

B.C. Assyria became the dominant power in western Asia. From her province in the northern part of the Tigris-Euphrates valley she reached out to Babylonia on the south, to Syria on the west, and to Palestine and Egypt on the southwest. Extent of the empire.

The Assyrians looked upon Babylon with reverence, because they borrowed their culture from the Babylonians. Their writing was the cuneiform script. Although they lived in a country abounding with stone, they built their houses, palaces, temples and walls of brick, as the Babylonians did. They frequently conquered Babylon, but they treated the city better than other subject cities, just as Alexander (§ 202) and Rome (§ 328) looked up to Greece and gave her special favors, after they had conquered her. Relations with Babylonia.

Even with Babylon, however, *the Assyrians followed their policy of deportation*, sending more than one hundred thousand people from Babylonia into Syria. When Samaria was conquered, the people of Israel were taken to Assyria. These Is'ra-el-ites are sometimes called the "ten lost tribes." In this way the Assyrians tried to divide the opposition to Assyrian rule, since every subject state had some Assyrian colonists and many non-Assyrian immigrants, who would naturally fail to work with the natives for the independence of the state where they lived. All provinces were ruled by governors sent out from Assyria. Deportation of subjects by tens of thousands.

**60. Assyrian Splendor and Decline.** — The greatest of the cities was Nin'e-veh on the Tigris River. The Assyrian entered the city through gates. On the top of the huge walls seven chariots could be driven abreast. Before all public buildings the visitor saw huge stone statues, reliefs of the royal Assyrian emblem, the colossal bull with human head. Here one king (As-shur-ban'i-pal) gathered a great library (§ 102). To withstand a siege Nineveh brought to the city at considerable expense the Nineveh. Its walls, statues and water-supply.



waters of eighteen mountain streams, with reservoirs for keeping a supply in the city.

Fall of  
Nineveh  
(606 B.C.).

This barbaric splendor and these precautions for defence against enemies did not help Nineveh, for her rulers oppressed all of their subjects, and, from the four quarters



Winged Bull.

of the empire, revolt followed revolt. The Medes from the Persian plateau joined with the prince of Babylonia, and, after a long siege, Nineveh fell, the last Assyrian king perishing in the flames (606 B.C.).

Nebuchad-  
nezzar and  
his conquest  
of the Jews.

**61. The New Babylonian Kingdom.**—Most of the Assyrian possessions fell to Babylonia, whose new king, *Neb-u-chad-nez'zar*, showed wonderful ability in reconquering the provinces that had revolted. He did not try to



gain Egypt, but he conquered Jerusalem (586 B.C.), sending tens of thousands of Jews to Babylon. This experience of Jewish exiles is known in Hebrew history as the "Babylonian captivity." Nebuchadnezzar spent thirteen years without success trying to conquer the little island of Tyre in Phœnicia. This later Babylonian kingdom is known as the



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Ruins of Babylon.

*new Babylonian kingdom.* It is sometimes called the Chaldean kingdom, because Nebuchadnezzar was a *Chal-de'an*.<sup>1</sup>

**62. What Nebuchadnezzar did for Babylon.** — Nebuchadnezzar was a man of peace rather than a warrior. He aided industry and commerce, reconstructing many of the old irrigation canals, rebuilt Babylon, raised a great dike or wall from the Tigris to the Euphrates by which

Work of  
Nebuchad-  
nezzar as  
statesman  
and builder.

<sup>1</sup> The Chaldeans had been the most aggressive race of Babylonia for several centuries before this time.

he could flood the country against enemies, and he built walls vaster than those of Nineveh. His best known work was the construction of the famous hanging gardens, which he fashioned for his Median queen, who longed for her mountains.<sup>1</sup> These gardens were considered one of the wonders of the ancient world. They were built along the Euphrates River and consisted of four terraces with arcades for merchants along the bank of the river. On the highest terrace, about one hundred feet above the Euphrates, were all kinds of wonderful plants, irrigated by water pumped up from the river. Great sheets of lead kept the water from seeping through the brick terraces and undermining the walls.

After Nebuchadnezzar's death the Babylonian kingdom lasted but a short time. In a few years came the cry, "The Medes and the Persians are at your gates," and the city fell, 538 B.C., for the Persians became the masters of all western Asia (§ 162).

Fall of  
Babylon,  
538 B.C.

Spread of  
civilization  
through  
commerce  
to the  
Mediterranean.

### 63. Importance of the Tigris-Euphrates Civilization.

— Babylonia shares with Egypt the honor of having one of the first historic civilizations. Its influence was perhaps even greater than that of Egypt, for the Euphrates was the highway from the East to the West. It was a centre of commerce extending in all directions, but especially to the southeast by way of the Persian Gulf, and northwest to the Mediterranean. Whatever Babylonia had was carried by her merchants or her "governors-general" to Mesopotamia, to Assyria, to Syria, to Asia Minor and even to the West.

Some of  
the ways  
in which we  
are indebted  
to the  
Babylonians.

Babylonia's cuneiform writing was at one time the official written language, not only of western Asia, but of Egypt as well. This was before the time of Rameses II (§ 47). Her religion influenced that of Assyria, Phœnicia, far-away Carthage and even Greece. Her methods of foretelling

<sup>1</sup> Media was east of the Tigris River and Assyria.





events by divination were borrowed by Greece and Rome, and the superstition of her astrology descended to still later times. We still speak of soothsayers as "Chaldeans." Her law codes reappear in the laws of the Hebrews and of many other western peoples. She divided her day into twenty-four hours with two sets of twelve hours each. Her week had seven days, named as ours are, after the gods of the sun, moon and planets. Her science, especially that of the heavens, was better developed than that of the Egyptians. Her legends have been copied in the legends of other people. We should notice for example the deluge story (§ 91), and the labors of Gilgamesh (Hercules) (§ 100) in the next chapter. Babylonian systems of weight and measure were used everywhere in the West. The Babylonians were the first people to teach the world construction by means of the arch and the use of drains. Without question the world's debt to Babylonia is great and Babylonia's influence on the world, unfortunately, has been even greater.

### THE EAST MEDITERRANEAN COAST

**64. Geography.** — Where the great bend of the Euphrates occurs, the East, that is, the Tigris-Euphrates valley, joins the Middle West, that is, the east Mediterranean coast. This east Mediterranean coast consists of three geographical areas that were the homes of three important peoples in antiquity. This coast also furnished three highways between the East and the West and was the disputed ground between the empires of the Egyptians and of the Tigris-Euphrates valley. The northern part of this east Mediterranean coast we call *Syria*, and in ancient times it was occupied by the *Hit'tites*, a people who belonged really in the eastern half of Asia Minor. Along the coast south of Syria there were several enter-

The three countries, peoples and highways of the east Mediterranean coast.

prising commercial cities, inhabited by the Phœ-ni'cians. Inland from *Phœnicia* and south of Syria is that land through which the river Jordan flows, first into the Sea of Galilee and later into that great salt sink, 1300 feet below sea level, the Dead Sea. This country we call *Pal'es-tine*, and it was inhabited by the *Hebrews*.

Location,  
culture and  
work of the  
Hittites.

**65. The Hittites.** — The name *Hittite* is usually applied to all those tribes that occupied the territory from the



East Mediterranean Coast.

Black Sea south to the borders of Palestine. Little is known about them, although we have uncovered a great many ruins of their buildings and cities in Asia Minor. Some of them were allied in race to the Assyrians and Phœ-nicians and, like the Assyrians and Phœ-nicians, they borrowed most of their deities, their culture and their later writings from the Babylonians. They added nothing to the civilization of the human race and yet

they helped to pass on the Babylonian culture to peoples farther west.

The Hittite  
empire  
from the  
Black Sea to  
Palestine.

In the days after Thotmes III, when the Egyptians began to lose their hold on Syria, a great Hittite king<sup>1</sup> united under his rule the eastern half of Asia Minor,

<sup>1</sup> Subbiluliuma.



Syria and most of Palestine.<sup>1</sup> For two centuries this Hittite empire lasted, until the Assyrians began to grow powerful, but five centuries passed before the greatest Assyrian kings finally overthrew the Hittite power (§ 59).

**66. Phœnicia and her People.** — The Phœnicians occupied a little strip of coast but a few miles in width. The mountains are so close to the sea that the hillsides are steep and there are few farms, but numerous harbors. The Phœnicians naturally turned to the sea for a living. They gathered about the harbors in little clusters that were *city-states*, like the early states of the Euphrates valley (§ 54).

How the geography and location of the Phœnicians made them traders.

*For trade their location was ideal.* They had fine harbors. They were located at the western end of the trade routes along the Euphrates which connected the Mediterranean Sea with Babylonia and the Persian Gulf. They were bold and skilful sailors, who did most of the carrying of goods from Egypt to Mediterranean ports after the decline of the Cretans (§ 124) and before the rise of the Greeks (§ 142).

Trade routes. Extent of Phœnician trade.

**67. Tyre and Carthage.** — In order that they might have depots for convenience in trading at distant points, the Phœnicians made trading-settlements or *colonies* at different places along the shores of the Mediterranean. One of these was in Greece, at or near Thebes, others were in Sicily, still others on the northern shores of Africa. One of these, Carthage (§ 308), located at a very fine harbor opposite Sicily, was destined to be even more famous than its famous founder, the Phœnician city of Tyre.

Some Phœnician colonies.

Tyre was the great commercial city of the ancient world before the rise of Alexandria (§ 216). Tyre (Tîre)

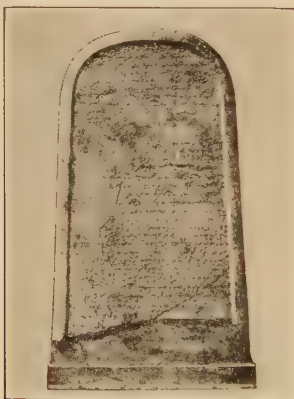
Tyre, her people and her business.

<sup>1</sup> Beyond the Euphrates east to the mountains of Assyria all the kings acknowledged the supremacy of the Hittites, although their possessions did not form part of his empire. (See map, p. 40.)

was built on an island so that it could not easily be captured, as Nebuchadnezzar discovered. There was found near the city a shell fish that gave a beautiful purple dye, which was used for fine fabrics and was so expensive that it was bought chiefly by kings. This is known as the Tyrian or royal purple. Tyre had great fleets, very extensive trade and large factories in which her people manufactured the raw materials that they gathered on their trading voyages.

Civilization  
carried with  
the Phœni-  
cian trade.

**68. The Phœnicians as Carriers of Civilization.** — The Phœnicians were not an inventive people. From the



The "Moabite Stone" (an example of early Phœnician writing).

Babylonians they borrowed their deities and most of their civilization. But they did more than that; for they carried this civilization with them when they sailed along the shores of the Mediterranean. Usually the natives were more interested in exchanging ivory or gold, or silver, or some of the natural products which they could not use, for glass beads or bracelets or strips of bright-colored cloth, but the Phœnicians nevertheless spread the older

cultures a good deal as the wind carries seed.

The alpha-  
bet.

In trading the Phœnicians used a set of written characters called *letters*. Where they found them we do not yet know, but they carried them all over the civilized world and gave to the world the first *alphabet*.

From  
Abraham  
to Moses.

**69. Early History of the Hebrews.** — Inland from Phœnicia lies Palestine, the home of a Semitic people called the Hebrews. To Palestine in the time of Ham-

murabi (§ 56) came *A'bra-ham*, an Arab sheik or patriarch, who had journeyed from "Ur of the Chaldees." Abraham's great grandson, Joseph, was sold into captivity by his jealous brothers and was taken to Egypt, where he rose high in the esteem of the Pharaoh. Then came years of famine in Palestine which drew Joseph's brothers and many others to the store-houses of Egypt. Some centuries later we find the "children of Israel" in bondage in Egypt, making bricks without straw and oppressed by the Egyptians.

Under the leadership of Moses the Hebrews made an "exodus" from Egypt, perhaps under Rameses II. After wandering for a generation in the desert wastes south of Palestine, they settled in Palestine. For several centuries they lived under *judges*, fighting against their neighbors in order that they might keep this "land of milk and honey" for themselves.

Exodus  
from Egypt  
and settle-  
ment in  
Palestine.

**70. The United Hebrew Kingdom.** — The Hebrews were still like bands of wandering Arab tribes. They needed a national organization and a national leader, so they chose a *king*, a tall, handsome man named *Saul*. Saul was not a good leader, but his successor, *David*, who had gained a reputation by killing the giant champion of the Philistines, Goliath, was not only a general but was the leader that the Hebrews needed. He built up a kingdom which under his son *Sol'o-mon* extended from the Red Sea to the Euphrates. That is, it covered the whole east Mediterranean coast. Under David there were collected and perfected a large number of hymns of praise, the *Psalms*, and under Solomon, the wisdom of the ages was gathered in *Proverbs*. This Hebrew kingdom was created about 1000 B.C., about 250 years after the exodus and about the same time before the rise of the great Assyrian empire.

The He-  
brew king-  
dom under  
Saul, David  
and Solo-  
mon.

**71. The History of Israel and Judea.** — After Solo-

Kingdom divided into Israel and Judah. The "lost ten tribes" and "Babylonian captivity."

mon's death the Hebrew kingdom was divided into two kingdoms. *Is'ra-el* in the north, with her capital *Sa-ma'ri-a*, was conquered by the Assyrians in 722 and many from its ten tribes were carried into exile (§ 59). *Ju-de'a* in the south remained free until Nebuchadnezzar captured her capital *Je-ru'sa-lem* (§ 61) (586 B.C.) and took many of its inhabitants to Babylon, a period called the Babylonian captivity of the Jews, as we have noticed. After the return of the exiles and the rebuilding of Jerusalem, the *prophets* were the national leaders. Judea was then under the rule of Greek kings for centuries until the Romans occupied Palestine before the birth of Christ, and later made Palestine into a Roman province.

Growth of the Hebrew people from polytheism to monotheism.

**72. The Religious Experience of the Hebrews.** — Until long after the kingdom of David and Solomon the Hebrew people did not have a radically different religious belief from their neighbors. The great importance of the Hebrews in the history of the world does not consist in their being at a very early date monotheists, that is, people who believe in one God. Many of their leaders were monotheists, but the Hebrews as a people at first believed in many gods. Only gradually did the people realize that *Je-ho'vah was the only God*. They did not understand that *God is a universal, omnipotent spirit*, and not, as their neighbors believed, an enlarged human being with human passions and weaknesses.

How the Hebrew people came to worship one God.

The prophets tried to teach the people that the one God was not a divine hero like the gods of their neighbors. Although *the Hebrew people came to BELIEVE in one God who was Spirit*, it cannot be said that the whole people learned to *WORSHIP, as well as believe in, one true God*, until after the Babylonian captivity. This then is the great contribution of the Hebrews to the world's progress: that they abandoned polytheism for a belief in one true God, and their belief grew into a **NATIONAL WORSHIP OF THAT**

God. Other peoples had *isolated leaders* who believed in monotheism and some that even lived up to their belief. *The Hebrew nation was the only monotheistic NATION of antiquity.*

**73. Summary.** — Ancient Egypt owed her great progress partly to her isolated position and partly to the exceptional fertility caused by the inundations of the Nile. Historical Egypt may be divided into two great periods: I, that of Egyptian independence, from 3400 B.C. to 525 B.C.; II, that of dependence, 525 B.C. to the present. In 3400 B.C. Menes united upper and lower Egypt. The period of the pyramid builders is called the Old Kingdom. The feudal period when the nobles ruled is called the Middle Kingdom. After the Hyksos rule we have the Empire, with Thotmes III ruling from Nubia and Lydia to the Euphrates River, and Rameses II, the Magnificent. Then follows a period of decline.

Important subdivisions of the period of Egyptian independence.

Egypt was first added (temporarily) to the Assyrian empire. It then became in turn subject to the Persians, to the Greeks, the Romans, the Mohammedans, the Turks and finally to the English. Egypt's civilization was not only the earliest but one of the best in the ancient Orient, and, except that of Babylonia, the most influential of the civilizations of the ancient near East.

Succession of conquering empires.

The lower Tigris-Euphrates valley, or Babylonia, is very fertile. Into Babylonia the Sumerians brought the rudiments of almost all of the art, writing and culture of this whole area. The Babylonians, Assyrians, Hittites, Phoenicians and Hebrews, most of whom were Semites, in their turn copied this culture. For a summary of this civilization consult (§ 63).

The geography and civilization of the Tigris-Euphrates valley.

The Babylonians had two great empire builders: Sargon of Agade (about 2650 B.C.) and Hammurabi of Babylon (about 1900 B.C.). Hammurabi's empire lasted several centuries. The Assyrian empire was developed by a succes-

Empires of Babylonia, Assyria and the Hittites.



sion of warrior kings from about 750 to 650 B.C. The new Babylonian kingdom under Nebuchadnezzar followed the downfall of Assyria. The Hittite empire preceded the first Assyrian empire but survived until the second.

Work of  
the Phœ-  
nicians.

The Phœnicians were interested in trade, which they carried on with the Euphrates valley, with Egypt and with the whole Mediterranean area. They planted trading posts, some of which grew into colonies, and they carried the alphabet to all ancient peoples.

Religious  
importance  
of the  
Hebrews.

The Hebrews were a pastoral people who lived in Palestine. They were at first ruled by judges. Under David and Solomon (1015–935 B.C.) there was a united Hebrew kingdom stretching from Egypt to the Euphrates River. This kingdom was divided into Israel and Judea. Israel was conquered by the Assyrians in 722 B.C. and Jerusalem was captured in 586 B.C. by Nebuchadnezzar, the great ruler of the later Babylonian (Chaldean) empire. The Jews struggled up from polytheism through belief in one God to a national worship of a true God.

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### Questions

1. Why is Egypt "the gift of the Nile"?

2. Explain these terms: dynasty, predynastic, pyramid, sphinx, Pharaoh, Middle Kingdom, the Hyksos, feudal period, mummy, hieroglyphics.

3. Why did the Pharaohs build pyramids? How did they pay the laborers? How capable were the engineers that built the pyramids? How skilful were the stone masons?

4. What is a kingdom? What is an empire? Why should we call the Egypt of Menes a kingdom and that of Thotmes III an empire?

5. Show why the Hyksos rule led to the empire. Give the extent of the empire. How long did it last? Name and describe its capital.

6. What was the importance of Egypt's isolation?

7. Give the periods in Egyptian history from Menes to the conquests by Persia in 525 B.C. Name in order the empires that have ruled Egypt from 525 B.C. to the present day.

8. Give six names that are distinctive of Egyptian civilization.

9. What do we owe to Egypt.

10. Compare in respect to size, location, accessibility and general resources, the Nile valley, the east Mediterranean coast and the Tigris-Euphrates basin.

11. Why should the world's earliest civilizations have been developed in the Delta of the Nile and in Babylonia?

12. Show the importance of the Euphrates river: (1) as the seat of an early empire; (2) as a trade route between East and West.

13. Who were the Semites? Show that all of the Semites of western Asia were more interested in trade than in anything else.

14. Show that Hammurabi was a great man.

15. What is meant by the Assyrian system of deportation? What name is used to explain the deportation of the people of Israel? to explain that of the Jews?

16. Why was there great rejoicing when Nineveh fell?

17. Why is the influence of Babylonian civilization "perhaps even greater than that of Egypt"?

18. On a map show the extent of the Hittite empire. Did the Greeks probably owe anything to the Hittites?

19. Why were the Phœnicians traders rather than warriors? Name two great Phœnician cities; three Phœnician colonies. (See map opp. page 111.)

20. Outline the steps in the history of the Hebrews from the time of Joseph to that of the later Prophets.

21. Trace the chief steps in the development of Hebrew monotheism.

## CHAPTER III

### CIVILIZATION OF THE NEAR EAST

#### THE RULING CLASSES

Classes in  
ancient  
society.

**74. The King and his Government.** — In ancient times there was a very sharp distinction between the ruling classes and the common people. There was an equally sharp distinction between those who belonged to royalty and the other privileged classes — nobles and priests, and possibly soldiers or scribes.

The king,  
his titles  
and his  
despotic  
power.

At the head of each government was a king. In Egypt this king was called a Pharaoh. Whether he ruled a tiny city or a mighty empire, the king was a despot. Even if his kingdom was insignificant, he assumed a high-sounding title, as "King of the four quarters of the Earth," or "King of the World." Succession to the throne was hereditary, that is, one of the king's sons succeeded him as king.

Home of  
the king  
and his  
harem.

**75. The King's Palace.** — The kings lived in palaces which were buildings of brick or stone of one or two stories. Outside of the Tigris-Euphrates valley and the island of Crete these palaces were far less pretentious than the temples built to the gods. There were separate apartments for the wives of the king, for every oriental potentate of importance married a sister or daughter of every other king with whom he was allied. These wives were of unequal rank, their rank depending on the importance of the kingdom from which they came. Only one of these wives was called queen, and naturally one of her sons succeeded to the throne.

"The Egyptian palaces are not built for eternity like the temples. They are light constructions of wood, brick, or undressed freestone, but rarely blended with granite except for the decoration of the great doorways. They recall the villa of Nakhtminou (a noble) on a large scale: isolated pavilions for the harem, storehouses for the provisions, barracks and quarters for the royal guard and for the personages attached to the household; large courts planted with trees, gardens with kiosks and pools, where the women can amuse themselves. A strong crenellated wall gives the dwelling the appearance of a fortress or of an entrenched camp, and at times, in case of riots or conspiracies, the *royal god* has owed his safety to the solidity of his doors and the height of his walls. . . . The gallery, where the king sits during the audience, is placed exactly opposite the entrance gate, projecting from the wall of the façade, and communicating directly with the private apartments. It is raised four or five yards above the ground, ornamented breast-high with a cushion of stuff embroidered with red and blue, and sheltered by a canopy of curiously carved planks, supported by two slender wooden pillars painted in bright colours and ornamented at the top by many-coloured streamers."

Maspero's description of an Egyptian palace.

**76. The Nobles.** — Below the king in social position were the nobles, who lived at the king's court or cultivated the great estates of the realm, and led his forces in battle. Their birth and their wealth gave them many privileges, and yet they were the subjects of a great monarch, for the king might deprive them of their lives, their lands or their privileges. The king did not often do this, for although he was absolute and all-powerful, he needed the help of the nobles and could not afford to make them enemies.<sup>1</sup>

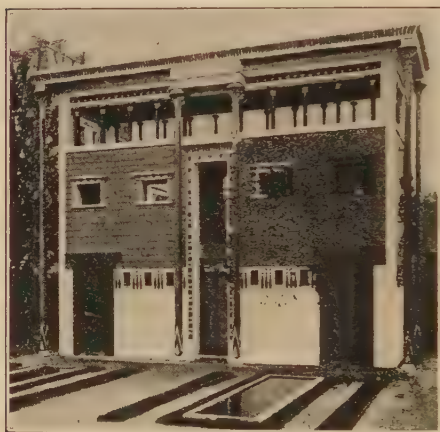
Position of the noble.

The houses of the nobles were comparatively comfortable. In Assyria and in some other countries there were bedsteads, with the mattresses raised above the floor.

Home for the noble.

<sup>1</sup> Nevertheless, except in Egypt after the building of the pyramids, most of the noble families did not possess the same estates for many centuries. When a king of a new dynasty came to the throne, he usually gave the lands and the offices and the privileges to his own favorites.

There was little furniture in the rooms — a few stools or plain chairs, coffers for storing articles, perhaps a couple



An Egyptian House.

of dining couches on which the noble and his guests reclined about the common dish from which they ate. When a great victory had been gained or an important feast was celebrated, every one ate and drank to excess, the whole city giving itself over to the orgy. More than

one city owed its destruction to its helpless state after such a bacchanalian<sup>1</sup> riot, as was the case in Babylon after Belshazzar's feast.

**77. Dress of Noblemen and Women.** — The nobles did not spare expense on dress, for their robes were often embroidered with gold lace and they wore many precious stones. The head gear was frequently a rounded cap of gaudy color and expensive material. The men wore short breeches or a tunic, and the women a plain tunic or sheath garment that came to the ankles. Both men and women of high degree wore over the shoulder and around the body a mantle that could be arranged according to the weather, or to suit the taste of the wearer. The Egyptians were fond of linen of plain colors, but the Asiatics favored woollen plaids of gaudy appearance. Heelless sandals were worn on the feet, and ornaments of all kinds on the

Caps,  
clothing,  
shoes and  
ornaments.

<sup>1</sup> From Bacchus, the god of wine.



neck, wrists and ankles. The women powdered and painted outrageously, but the higher class women rarely appeared in public unless they were veiled, and attended by servants.

**78. The Priest as Priest, Business Man and Scholar.** — The priest was a man of as great importance as the noble, for religion was more important than government to the oriental of the ancient world. Certain families were usually set aside for the priesthood, although members of others might become priests, if they showed skill in the performance of rites or in the learning of the priests. We shall consider the priests again under the subject of religion.

The families of priests.

The priest was not only the guardian of the temple and the representative of the god. He was a merchant as well. He had charge of the very extensive lands belonging to the temple and disposed of the cattle and the sheep, the doves or the wine, the grain or the fruit which worshippers brought as offerings to his god. He was headmaster of the numerous slaves that did fine metal work or carving for the altars or walls of the temple, or for sale to customers.

The priest as landlord, merchant and business manager.

The priests monopolized the learning of the Orient. They studied the stars. They alone knew the secret meaning of the heavens. Under their guidance were the soothsayers, the astrologers who foretold the future by watching the stars, those who, by divination, as in examination of the flight of birds or the bodies of animals, predicted events, and those who cast out evil spirits and practised medicine.<sup>1</sup>

The priests and learning. Supervision of schools and soothsayers.

<sup>1</sup> "The medicines used in Egypt were of four kinds — draughts, blisters, powders and clysters, minerals as well as vegetables being employed in their composition. But progress in medical knowledge, as in art, was checked in the time of the Middle Empire by the rule that new medicines and treatment were adopted by the doctor at the risk of being put to death if the patient died." Sayce, *The Ancient Empires of the East*, p. 27.

## LIFE OF THE PEOPLE

The scribe.  
The memo-  
rizing of  
written  
words.

**79. The Professional Classes.** — The privileged classes included the members of the royal family, the nobility and the priests. Between them and the common people were



The Scribe.

those persons of wealth and education that we can call the professional classes. These were the scribes and the merchants. When a boy showed exceptional talent, he was sent to a school for a few months or years in order to get an education. He became acquainted with a few of the figures and the signs used in writing and in making

accounts. With this slender foundation of general knowledge he was apprenticed to a scribe, under whom he copied bills or manuscripts. By diligent practice and by memorizing the symbols that he used, he gained in time a wide vocabulary, so that he was able to write letters and prepare manuscripts (§ 99).

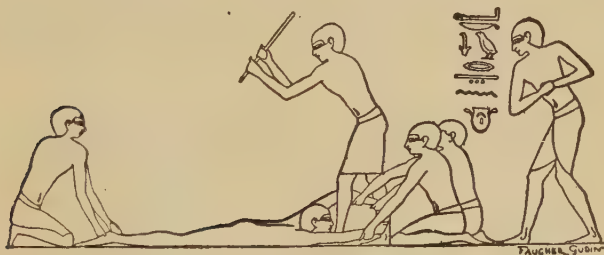
The mer-  
chant.

The merchant was no less important than the scribe, and, in fact, among the commercial Babylonians the merchants formed practically one of the privileged classes, for the prosperity of the lower Tigris-Euphrates valley

depended largely on trade. We shall study the merchant and his methods more fully later (§ 109).

**80. The Lot of the Peasant.** — The common people who lived in the cities or on the estates of the nobles or on the lands of the temple may be called peasants. They were rude, uneducated, hard-working people, who lived in poverty, had no share in anything except toil and were treated little better than slaves. As the old Egyptian proverb expressed it, "Man has a back and only obeys

The harsh treatment of the peasant.



The Bastinado.

when he is beaten." The peasant took toil and beatings for granted, since that was the approved order of things. Was it not his pleasure as well as his duty to work for the master? Why should the master look after him unless he did the master's work? The man who tried to get along without a master and protector was soon an outlaw, with his hand against every man and every man's hand against him.

The following poem shows that life was full of toil even for the artisans, who felt themselves to be above the peasant :

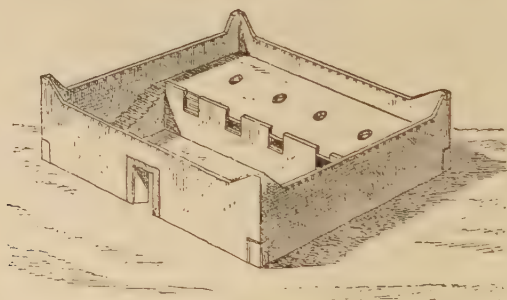
I have seen the blacksmith at his work in the heat of his forge; he has the fingers of a crocodile, and is black as fishspawn. The artisans of all kinds that handle the chisel, have they more rest than the peasant? Their fields are the wood they shape, their profession is the metal; even in the night they are called,

An ancient poem on the hard lot of the workers.

and they work again after their labor of the day; even in the night their house is lighted up and they are awake. The stonemason seeks his work in every kind of hard stone. When he has completed his orders and his hands are tired, does he rest? He must be in the workyard at sunrise, even if his knees and spine break with his toil. The barber shaves even in the night; to be able to eat, to be able to lie down, he must go from district to district searching for customers; he must overwork himself, as well as his two hands, to fill his belly; thus the honey is eaten only by those who make it. The dyer, his fingers stink with the odor of decayed fish, his two eyes ache with weariness, his hand never ceases renewing pieces of stuff, until he detests the sight of stuff. The shoe-maker is very miserable, and is forever complaining; his health is like that of a dead fish, and he has nothing to eat but his leather.

Mud huts  
and their  
furnishings.

**81. The Peasant's Home.** — The home of the peasant was not a thing of beauty. It was a little hut of reeds



The Peasant's House.

plastered with mud or built of half-dried bricks of mud from the nearest river or irrigation ditch. The Egyptian was a short man, but he would thrust his head through the roof if he suddenly stood erect. As there was little rain in either the Nile or the Euphrates valley, roofs were made chiefly to keep off the burning sun. This hut did not need windows and the door needed no lock, for there was little to steal, as there was little furniture,

and the family food supply was prepared from day to day.

At night the whole family slept in the one room, or two, if the father was unusually capable or prosperous. If they had no rushes or mats, they slept on the earthen floor. They did not change their clothing at night, for the children wore none, the man used only short cotton breeches and the woman had only a single round garment that reached below the knees and was held by straps over the shoulders.

**82. The Care of the Home.** — The food of the common people was not abundant, and, except for the fruit, by

Beds and clothing.

Foods. Preparation of cakes.



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Women Grinding at the Mill.

no means appetizing. Apples, figs, dates and apricots were known; onions and beans, cucumbers and pumpkins were used in season. In making cakes the first task was



to grind the grain, usually wheat or barley. This was done on a hollowed stone by using a pestle of hard stone. An hour's labor would suffice partially to mash the grain and break off a few splinters of stone. Having been molded together into a paste, these would be placed in hot ashes to bake. The cake was an unleavened, half-baked, badly scorched and unwholesome mess.

Care of the  
home.

The supply of fruit, cakes and other foods was kept in earthen jars. Water was brought from the nearest river or pool in similar jars. The preparation of food and the care of the children and the garden, the marketing and a hundred other duties aged the women quickly.



Woman making Bread.

Life of  
semi-  
slavery.

**83. The Position of Woman.** — The oriental woman did not have an enviable lot. Except in Egypt she was absolutely under the control of the head of her family. She might be sold or beaten or killed. In Egypt there was something like equality among men and women, but in Egypt the lot of a poor man was hard, and that of a woman



was harder. At the best her life was a life of drudgery, and at the worst, that is, in other countries, she was little better than a slave. In fact, female slaves were a drug on the market, being sold at about one third of the price of men, for, since all women were little better than slaves, even inexpensive slave women were dearer than wives.

**84. Marriage and Divorce in the Ancient Orient.** — The great majority of all children, boys and girls, died in infancy, for unwholesome food, lack of care, and filthy surroundings caused a high death-rate. Medical skill was unknown except among the rich, magic being used to drive away evil spirits from the sick body. If a girl survived to her fifteenth year, she began to look forward to marriage. Ordinarily the fathers of the bride and groom came together and made a bargain, in which the price of the girl was agreed upon and the amount of her dowry was specified.<sup>1</sup> In the Tigris-Euphrates valley this agreement was usually recorded on a clay tablet (§ 102). Among the lower classes very few men had more than one wife and marriages were ordinarily for life. Wealthy nobles occasionally had two or more wives, but *monogamy was the rule and not the exception in the ancient East*. Men might divorce their wives at will, but women could secure a divorce only for the very best reasons. In Egypt women had special property rights, as women have in most of the states of our Union; but elsewhere a married woman had only that property which she owned before marriage or which she had bought with the money her husband had paid for her. Even then she might have more property rights than some modern European women.

Marriage  
control led  
by the  
fathers.  
Divorce for  
men and  
lack of  
rights for  
women.

<sup>1</sup> It is reported by Herodotus that at one time in Babylon it was the custom to offer brides at auction once a year. The most beautiful were offered first and the least attractive last. With the latter was given a dowry made up of the money paid for the former.

Slavery not  
common.  
Sale of  
captives as  
slaves.

**85. Slaves.** — There was not a great deal of slavery in the ancient East. As the common people were numerous and their position was little better than slavery, slaves were less necessary than in later times. In Egypt there seems to have been almost no slavery before the empire was extended under Thotmes III. In Babylonia slavery was much more common, for traders brought slaves to the large cities and the conquests of the kings made many captives into slaves. In the early history of warfare, the inhabitants of captured cities were usually put to death. Then followed the practice of killing the men and saving the women and children. Finally, men as well as others were spared.

Slave  
markets.  
Treatment  
of slaves.

Two of the greatest slave markets were the two greatest commercial cities of ancient times, Babylon and Tyre. The one received and sold the slaves of the East, the other those of the West. Women were sold at about four shekels of silver, about three dollars of our money, but equal perhaps to fifty dollars in purchasing value. Men were sold at from ten to twelve shekels. The slave became the absolute possession of his master, and was usually treated with considerable cruelty, unless he was a trusted house servant or an educated person who looked after his master's business.

## RELIGION

Primitive  
faith.  
Everything  
in nature  
a spirit.

**86. Primitive Spirit Religions.** — To primitive man the world was full of invisible spirits. The rock and the tree, the stream and the mountains were deities, but the great gods were those, not of the earth, but of the heavens. The sun and the moon and the stars were the gods that had power and saved or wrecked the lives of men. These gods must be appeased, lest in their anger, they destroy men. These ideas may seem childish, but the race was still in its infancy, so far as intellectual and spiritual prog-

ress was concerned. These beliefs also were widespread, and we see them perhaps most clearly among those comparatively late and eminently practical people, the Romans.

**87. Patron Deities of Cities and Countries.** — Although all ancient peoples had many of these beliefs in common, some worshipped one power more than another. Usually it was the sun-god that was the greatest of the long list of deities, for the sun represented the greatest power in nature. Ra, the Egyptian sun-god, and Mar-duk, the sun-god of Babylon, had unusual power for many centuries. Many stories were told of these gods, the Babylonians having very extensive legends of the creation of the world by Mar-duk. These gods were originally the gods of one city, for each city had its own sets of deities, but, as that city became powerful, they were worshipped throughout the country of which that city became the capital.

The sun-gods. City deities become national gods.

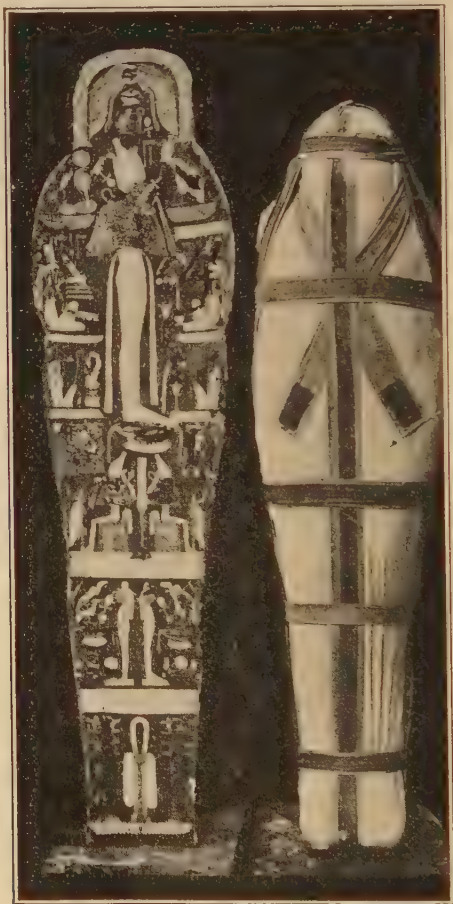
**88. The Legend of Osiris.** — The Egyptians were the first people to develop a real religion out of these beliefs in their deities, for they came to believe that some of their gods were spiritual powers rather than manifestations of nature. One of the most beautiful of their legends tells of *O-si'ris*, who was a sun-god that had taken the place of Ra. *Osiris* was married to his sister *I'sis*, the dawn, and their son was called *Ho'rus*. *Osiris* was attacked by Set, the enemy of mankind, and by many of his followers, disease, famine, drought. Set succeeded in slaying *Osiris*, but the faithful *Isis*, after a long search, finds the body, brings it back to Egypt, where she embalms it and partly restores it to life. *Osiris* cannot remain on earth as one of the gods, but he passes to the abode of the dead, where he sits in judgment on the souls of the departed. *Horus* follows Set and conquers him, and hence is called the redeemer. The Pharaohs considered themselves sons of *Horus*.

Osiris and Set. Victory of Isis and Horus over Set.

Embalming  
mummies.

**89. Egyptian Belief in Immortality of the Soul.** — The Egyptian believed that every person had a “double,”

or soul. So long as the body was kept from decay, so long the soul lived and prospered. If the body was destroyed, the soul died also. Therefore at death every corpse was embalmed, as the body of Osiris had been embalmed. By the use of perfumes and chemicals decay was stopped, and the body was wrapped in linens, coarse or fine according to the wealth of the family. These mummies, as we call them, have scarcely altered in forty centuries and we can look



Mummy and Mummy Case.

upon the almost unchanged features of many early Pharaohs.

**90. Judgment of the Dead (Egyptian).** — If the body

was preserved, the soul passed into the abode of the dead to be judged by Osiris. Judgment was pronounced on the soul by Osiris according to the life that the dead man had lived. The questions asked of the soul deal with character and not with forms of ceremonies or earthly rank or position. Here are some of the forty answers that an upright soul could give : I have not done iniquity ; I have not uttered falsehood ; I have not uttered evil

Emphasis placed on character and right living.



The Judgment of the Soul at the Tribunal of Osiris.

words ; I have not pried into matters (to make mischief) ; I have not been a man of anger ; I have not stirred up strife ; I have not judged hastily ; I have not sought for distinctions ; I have not increased my wealth, except with such things as are mine own possessions. Of course, the ordinary Egyptian did not understand the meaning of this exalted religion. In fact, the ordinary Egyptian was not allowed in the temples, since he had no offering for the temple gods, and must worship the minor gods as best he could.

**91. The Babylonian Story of the Deluge.** — Other early people had stories of their gods and the great deeds that they performed, but no other very early people had such noble religious ideas as the Egyptians. Among the multitude of stories of the Babylonians, that of the deluge may be considered, because it became part of the religious faith of western Asia.

Inferior religion of the Babylonians.



The story  
of the  
deluge.

According to this story, which is similar to the Hebrew account of the flood, the earth was filled with wicked men who neglected the gods. At a council of the gods it was decided to send a deluge upon the earth. One of the gods warned a faithful follower, urging him to "construct a wooden house, build a ship, abandon thy goods, seek life; throw away thy possessions, save thy life and place in the vessel all the seed of life. . . ." This Babylonian "Noah" warned the people, who ridiculed him, but he constructed an ark, 140 cubits long and 100 cubits broad. Then came the rain-god in anger and for six days the storm raged. On the seventh, the storm abating, the waters began to subside. On the twelfth day the ark rested on a mountain, and a few days later all came forth.

Religions.  
Architec-  
ture, tombs.

**92. The Temples of the Gods in Egypt.** — All of the greatest monuments of the ancient world dealt with religion. In Egypt the great pyramids were only tombs of



Luxor Restored.

Pharaohs who preferred splendid tombs for their bodies after death rather than fine palaces while they were living.

Beauty of  
the build-  
ings and  
wealth of  
the temples  
in Egypt.

The finest religious structures were, of course, temples. The Egyptian temples of Luxor and of Karnak are famous, although they lack the simplicity and style of earlier colonnades. They were completed at a time when Amon, the great god of Thebes, was the most powerful deity of Egypt and controlled more than one tenth of the



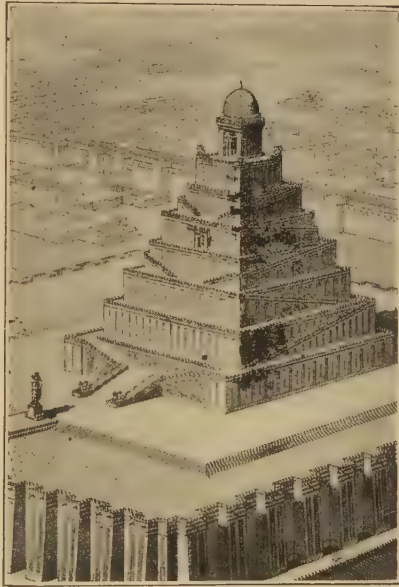
agricultural land.<sup>1</sup> In those days the Pharaoh turned over most of the spoils of war to the temples, willing devotees made valuable presents, unwilling fellahs (workmen) contributed forced labor on ornate buildings, and the temples in general absorbed the wealth and prosperity of the people.

**93. Temples and Temple Lands in the Tigris-Euphrates Valley.** — In Babylonia and Assyria the temples were not made of stone columns, but were huge piles of brick, ordinarily of seven stories. Each story was somewhat smaller than the one below. Each was dedicated to a planet and was in a color of its own. The seventh was sometimes covered with gold plates. This upper room only the king or the high priest might enter.

In the Tigris-Euphrates valley the temples owned most of the land about the cities, for all the land belonged to the gods

and was divided among their representatives, the priests and the king, the former owning the land about the cities,

Temples to the sun-god in the Tigris-Euphrates basin.



Babylonian Temple.

Temple lands in the Tigris-Euphrates valley.

<sup>1</sup> All of the temples controlled about fifteen per cent of the land in Egypt. As recently as 1789, the Roman Catholic Church controlled about one fifth of the land in France, and a larger percentage in some other countries.

and the latter, in person or through nobles, controlling the rest.

Superstition  
and sub-  
servience of  
the people.

**94. Polytheism and the People.** — To the people, ignorant and steeped in superstition, this religion of many gods, expensive temples and wealthy priests was a necessity, although it did nothing for them except increase their already heavy burdens. They seldom entered the temples and less often asked aid of the priests. Yet the people gave freely of their time. They did not begrudge to the temples the rents of the gods' lands. In fact, they believed much more than did the priests in the gods and in their power.

Large num-  
bers of  
deities.  
Unreligious  
character  
of the  
worship.

The people of ancient times, except a few leaders and thinkers, believed in polytheism. In general, over western Asia the religions were much alike. The great god might be called Marduk or Bel (Baal) or As'shur, the great goddess was usually Ish'tar (As'ta-roth), but there were other major deities and hundreds of minor gods and goddesses. The worship of these gods was coarse, brutal and revolting. Not only did it do little to uplift the people, but it frequently degraded them. Human sacrifice was by no means unknown.

Monothe-  
ism rare  
even among  
the early  
Hebrews.

**95. Monotheism.** — Although polytheism was the rule, monotheism was an exception. In almost all periods, especially among the Egyptians and the Hebrews, there were some that believed in one God. One of the Pharaohs tried to make monotheism the state religion in Egypt, but the priests had the support of the people, and he failed. So little did the Hebrews believe in one God at the time of the Exodus that they adopted the worship of the golden calf, as soon as Moses left them. For centuries after they settled in Palestine the people ran after false gods, that is, many gods.

It required a long and severe training before this "chosen people" came to believe, as a people, in one God

who was an omnipotent, omnipresent Spirit. It took them still longer to learn to worship Him and Him alone. But they learned the lesson finally and they learned it well, and they made to the world this one great contribution, the greatest of the ancient world — monotheism.

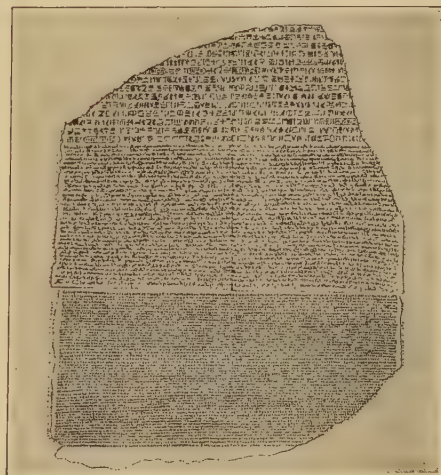
The Hebrews become a monotheistic people.

## WRITING AND LITERATURE

**96. Deciphering Ancient Inscriptions. — The Rosetta Stone.** — We make some rather accurate guesses about the history and life of ancient peoples, but we really know very little about them, and that little we have learned rather recently. Some day, perhaps in the near future, we shall be able to read the inscriptions of the Hittites (§ 65) and the Cretans (§ 125) and the Etruscans (§ 283). We shall then know almost as much about them as we do about the Egyptians and the Babylonians, whose writings we can read.

Recent knowledge of Babylonian and Egyptian writings.

When George Washington died a little more than one hundred years ago, no modern man had read any ancient oriental inscription. In fact, except in



The Rosetta Stone.

The "Rosetta Stone."

Egypt, modern men did not know that there were any ancient inscriptions. It was three years after Washington's death, in 1802, that a block of black basalt about

three and a half feet high was brought from Egypt to the British Museum. This block contained three sets of inscriptions: one in Greek, one of characters, and one of pictures. As they repeated the same story, by means of this *Ro-set'ta stone* it has been possible to read the two forms of Egyptian inscriptions (§ 98).

The Behistun rock.

**97. The Be'hi-stun Rock.** — Nearly a half century after the Rosetta stone had been read, there was discovered high up on a cliff in western Persia a huge inscription of the accession of King Darius of Persia (§ 163). After years of work this was copied and found to be in three languages — ancient Persian, Median and Babylonian. Later the finding of tablets in both Babylonian and Assyrian, and in Assyrian and Sumerian made it possible for scholars to read all of the inscriptions of the Tigris-Euphrates valley. So were the doors to these ancient literary treasure-houses unlocked.

Development of Egyptian writing.

**98. Egyptian Writing.** — We can trace the development of Egyptian writing from its early form as pictures through its later simplification in which the pictures are represented by symbols, each symbol standing for a word or a syllable. Since the writing was supposed to be of divine origin and was used almost exclusively by the priests and their scribes, it was called *hieroglyphic*, the Greek word *hieros* meaning sacred. The running hand was called *hieratic*, and could be written



Egyptian Hieroglyphics.

rather rapidly by one accustomed to its use.

**99. Writing Materials and Books.** — The Egyptians chiselled their pictures or their characters on the buildings

used for tombs, on the walls of their palaces or temples and on the graceful ob'e-lisques which we speak of as "needles." They wrote most of their books and accounts on *pa-py'rus*, from which we get our word paper. The papyrus plant grows in marshy ground and its fibre can be split and so spliced that it forms a tough sheet. It is not a very durable material, however, and we have very few papyri compared with the number that must have been written.

Carved characters and the use of papyrus.

The most famous of the Egyptian books is the Book of the Dead, which furnished a guide for departed spirits and taught others how to live wisely. The ancient writings of the Egyptians were jealously guarded by the priests, so that their learning did not spread to other lands.

The Book of the Dead

**100. A Babylonian Myth.** — We have already noticed that the Babylonians had a great many stories of the creation of the world, a prehistoric deluge, and of the wonderful exploits of their heroes and deities. The story of the deluge is told in the Epic of the twelve adventures of Gil'ga-mesh. Gilgamesh is a man of wonderful strength, who, having aroused the admiration of the great goddess Ishtar, spurns her love. In revenge Ishtar tries to destroy Gilgamesh. She has created a ferocious divine bull that ravages an entire district. This Gilgamesh kills. Then follows the story of eleven other "labors" of this Babylonian Hercules, one for each month of the year. The story of Gilgamesh is the basis for similar wonderful feats by the heroes of most of the western nations of the ancient world.

The twelve labors of Gilgamesh, the Babylonian Hercules.

**101. The International Language.** — Just as the Babylonian epic became the common property of all western Asia, so did the cuneiform script become an international written language. It is used even in Egypt in the days of the Egyptian empire, that is, before the days of Rameses

The *Tel el Amarna* tablets and their story of international relations.



II. We learn this fact from a wonderful discovery made a little more than a quarter of a century ago. Some workmen were searching for building material at Tel el A-mar'na, about 200 miles south of Memphis in Egypt. Discovering some tablets with inscriptions, they took them to Cairo for sale. The tablets were of clay, flat and about the size of a small book, or in the form of cylinders, with wedge-shaped (cuneiform) characters. Here surely was a fraud. Cuneiform writing in middle Egypt! It was impossible, said the scholars. But the more they investigated, the more wonderful did the "fraud" appear. Here was a perfect treasure house of letters written by or to an Egyptian king; from Palestine, asking for troops to help against enemies; from the Hittites, with negotiations for a royal marriage; correspondence with the people of the far off Euphrates valley. Most of what we know about that century in Egypt and in Asia, we have learned from the Tel el Amarna tablets. And perhaps the most wonderful fact of all is the fact that one language and one script, the cuneiform, were used throughout most of the civilized world of that day, very much as French was used as an international language for several centuries.

Collection  
of clay  
tablets and  
cylinders  
in Nineveh.

**102. The Library of Asshurbanipal.** — In the city of Nineveh workers have found a collection of clay books even more valuable than the Tel el Amarna tablets. Several kings had royal libraries, but the last important Assyrian king, As-shur-ban'i-pal, who lived in the seventh century B.C., made an unusually fine collection. More than thirty thousand books have been found in this library. Some were very old, and had been gathered from hundreds of places. Many were "new," having been written at the order of the king. They were well arranged, classified and catalogued, so that the readers could find what they wanted. They were covered with cuneiform characters



impressed upon the damp clay with a pointed stylus or stick. The clay was then baked. For fear that some one might alter the writing, especially when the book recorded a contract to buy anything or to pay a sum of money in the future, many of the books had two coats, an outer and an inner. When the inner coat had been baked, the book was covered with another coat of clay and a duplicate of the enclosed inscription was written on the outside. In case of doubt or dispute, the outer coat was removed and the original writing was examined. Of course no change could have been made in that. Sometimes additional facts were added on the outer coat. Some of the books were written, not in the old cuneiform characters, but in a new form, in *letters*.

**103. The Alphabet.** — Some four or five centuries before Asshurbanipal made this collection of books, some person or people whom we do not know began to use written characters for separate sounds instead of for syllables and words. Instead of the hundreds or thousands of characters that the Egyptians and the Babylonians used, they used twenty-two, which we call letters. Whoever may have invented these letters, which we call collectively the *alphabet*, their use was adopted by the Phœnicians, and the Phœnicians carried the alphabet with their commerce over the Tigris-Euphrates valley and the whole Mediterranean world. Until recent years it was thought that the alphabet was the creation of the Phœnicians, but there can now be little doubt that they borrowed it, as they did all of their other ideas, from some other people.

The work  
of the  
Phœni-  
cians.

**104. Possible Origin of the Alphabet.** — It is interesting to notice in this connection that there have been found in Crete "marks on masonry, pottery, the reverse side of ivory, bone and porcelain inlays. These last are of the same character as the Egyptian trade signary, and,

Possible  
origin  
in ancient  
trade  
symbols.

although of pictorial origin, they were early reduced to a single script, and appear to have been alphabetic. Of twenty-one varieties on the backs of inlays which were found at Knos'sos (in Crete) ten marks are practically



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Irrigation on the Euphrates.

identical with forms of the later Greek alphabet.”<sup>1</sup> It would certainly be one of the ironies of fate, if we should

<sup>1</sup> Hawes, *Crete, the Forerunner of Greece*. This idea of the trade-mark origin of the alphabet is endorsed by such able archeologists as Flinders Petrie and Arthur J. Evans.

find that our alphabet was developed from the "trade-marks" and symbols used in commerce by the sea-faring Cretans, whose language we have, as yet, been unable to decipher.

## TRADE AND INDUSTRY

**105. Agriculture in the Ancient Orient.** — All paleolithic men were hunters. Most neolithic men also were hunters. But the men who developed the civilization of

Importance  
of agricul-  
ture in  
Egypt and  
Babylonia.



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Egyptian Water-sweep.

the historic period were devoted to agriculture, industry and commerce. Especially in the valleys of the Euphrates and the Nile was agriculture important, for the soil gave wonderful returns when properly drained and irrigated.

Wheat, barley and millet were among the common grains, while onions and lentils furnished vegetable food.

Importance  
of irriga-  
tion ditches.  
The water-  
sweep.

**106. Use of Irrigation in Ancient Times.** — As there was little rain in either region, the farmers depended on the construction of canals, which drained the swampy land or brought the waters of the river to the fields. Menes, Hammurabi, and Rameses II were among the great builders of these useful ditches. If the ditch was too high for the water to flow from the river to the main canal, the peasant used a water-sweep to lift it, just as the fellah does to-day along the Nile. A clay-lined basket was attached to a long pole which rested upon a post, with a heavy clay weight at the other end. The basket was lowered into the river and then raised to the level of the ditch, into which the water that had not been spilled was then emptied.

Irrigation  
dam in  
Egypt.

One of the greatest of the irrigation undertakings in Egypt was the construction of a wall twenty-seven miles long which kept the waters of the Nile from pouring into Lake Mœ'ris (the Fay'um), except the quantity needed for irrigation. This valley and that of the main stream were so fertile that in Cæsar's time a great deal of the grain used in Rome came from Egypt.

Extent of  
the arts.

**107. The Arts. The Use of Tools.** — While some people were raising food, others were cutting out stones for building, making bricks, carving statues for temples or stone vessels for palace halls, making pottery, weaving fine cloth or manufacturing any of the hundreds of different articles that the poor or rich used, or that were exported in exchange for the grains, oil or pottery that the people did not raise or make for themselves.

Use of  
metal tools,  
first copper,  
then bronze,  
last iron.

Stone cutting and carving was one of the greatest of the arts. The massive structures of the Pharaohs and the smaller palaces of the Cretan kings would have been almost impossible but for metal tools. Copper was known

from a date long before the dawn of history, but *copper tools were not used until almost the time of Menes*, when copper was obtained from the ore and hardened. Later, some one, perhaps in Europe, discovered that if a little tin were added to copper a hard alloy would be made. *This alloy of copper and tin is called bronze*. A new age in the arts as well as a new period in the history of warfare was introduced by this discovery, for bronze tools and bronze weapons were superior to copper instruments. Twenty centuries later, near the close of this period that we are studying, iron weapons and tools came into common use. Iron brought an even greater revolution in warfare and industry than bronze had caused.

**108. Woodworking and other Industrial Arts.** — Woodworking was an important art, and it was developed in the making of chairs, couches, chests, doors, buildings and ships. The Babylonians imported a great deal of their wood from Lebanon, and the Hebrews sent to Lebanon for cedar and to Tyre for carpenters. A carpenter's kit, found in Crete, shows the tools used by a Cretan builder. "He used saws long and short, heavy chisels for stone and light for wood, awls, nails, files and axes much battered by use, and what is more important to note, they resembled in shape the tools of to-day so closely that they furnish one of the strongest links between the first great civilization of Europe and our own."

Wood-  
working  
and car-  
penter's  
tools.

Fine cloth, dyed perhaps by the Tyrian experts with that beautiful purple which we call royal purple, necklaces and amulets, vases of stone and choice pottery, glassware, carved bone or ivory are a few of the other art products that we have time only to mention in passing.

Other fine  
and in-  
dustrial  
arts.

**109. Trade in a City Market.** — Each city had many local markets where goods were exchanged, for money was not in use. "The customers stroll past and leisurely examine the quality of the commodities offered for sale;

Maspero's  
description  
of an  
Egyptian  
market.





Trade in Market.



each carries something of his own manufacture in his hand — a new tool, some shoes, a mat, or a small box full of rings of copper, silver, even of gold, of the weight of an *outnou*, which he proposes to barter for the objects he requires. Two customers stop at the same moment in front of a fellah, who exhibits onions and wheat in a basket. Instead of money, the first holds two necklets of glass or of many-coloured earthenware, the second a round fan with a wooden handle, and one of these triangular ventilators which the cooks used to quicken the fire. ‘Here is a beautiful necklet which will please you, this is what you want,’ cries the former; whilst the latter urges, ‘Here is a fan and a ventilator.’ However, the fellah, quite unmoved by this double attack, methodically proceeds to first seize a string of the beads for closer examination. ‘Let me see it, that I may fix a price.’ The one asks too much, the other too little; from concession to concession they finally come to terms, and settle the number of onions or the weight of corn which the necklet or fan may be worth.”

**110. Foreign Trade.** — Considerable trading was done by the Cretans and later by the Phœnicians and the Greeks with the natives on shores far distant from the eastern Mediterranean. When a vessel reached a port, the sailor-traders “disembark and display on the ground, or upon rapidly erected stalls, the produce which they know the inhabitants of the country consider valuable; sometimes jewels, bracelets, collars, amulets of glass or enamelled stone, of gold or silver; sometimes weapons, axes, swords damascened and chased; sometimes vases, or stuffs dyed purple or embroidered in brilliant colors. Most of these objects are of Egyptian manufacture, or fabricated in Phœnicia from Egyptian models more or less modified by the influence of the Chaldean types.”

Like these individuals and tribes, the nations wanted

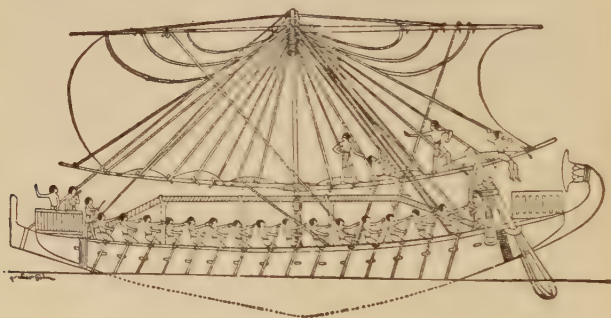
How the  
Cretans  
and the  
Phœnicians  
traded with  
natives.

Demand  
for foreign-  
made goods.

articles that they could not produce for themselves. The Pharaoh in Egypt desired the beautiful lapis lazuli of Asia, the ivory of the upper Nile, and the spices from the shores of the Indian Ocean. The Assyrian lady must have a chest of cedar from Lebanon for her clothes, ostrich-plume fans and necklaces from the Nile.

Transportation  
by caravan  
or by  
river.

**111. Transportation of Goods in the Ancient Orient. —** Different methods were used to carry these goods from the person who made them to the buyer. Caravans of



An Egyptian Ship.

camels wandered up and down the Nile above the first cataract or across Syria, north of the Arabian desert. Tiny boats plied along the Nile or the Euphrates, using sails or oars, but usually propelled by poles. Slow-moving ox carts, with two or four wheels, trundled over the uneven paths, meeting messengers on horseback or drawing to one side that a noble in a chariot with his retinue of followers might not be detained.

Carrying  
of goods  
by sea.

From the ports of the Delta and from the Phœnician coast there sailed small vessels with high poops and perhaps as many as fifteen rowers on a side. The Cretans and the Phœnicians dared to sail at night, and fearlessly crossed between islands with no land in sight, but the

Egyptians usually clung to the shore. In the days of one of the last Pharaohs, an expedition sailed to the west, past the Gates of Hercules (Gibraltar) and then south to the ends of the earth. Three years later these daring sailors came up on the east coast of Egypt. Herodotus, who tells us the story, says that it cannot be true, because, when they were sailing east, on the south side of Africa, the sun was on their *left* hand. On the contrary, this observation proves to us that these sailors did circumnavigate Africa.

**112. Important Trade Routes.** — A glance at the map shows what the trade routes must have been. One followed the Euphrates, thence by caravan trail to Damascus, Tyre or Sidon, or through Jerusalem and across Suez to Memphis; another followed the Nile and a caravan trail to the Red Sea. Canals were constructed from the Delta to the Red Sea and across the isthmus of Suez, thus anticipating our present Suez ship canal by more than twenty centuries. The Ægean basin and the Black Sea furnished a fine market for Cretan and later for Phœnician and Greek traders. Even more profit was made in trading with the distant western colonies of Phœnicia and Greece or their barbarian neighbors. Spain, with its rich silver mines and abundant products, was worth visiting often, and Britain must be reached across Gaul if not by sea, if only for the tin which was needed for bronze. The use of these important highways, the exchange of products and the interchange of ideas helped to raise the standard of civilization throughout the ancient world.

Land and water routes in the East and the West.

## PROGRESS OF TWENTY-FIVE CENTURIES

**113. General Progress.** — We have now come more than half way from the dawn of history to the present time.

Progress  
in culture,  
literature,  
art and  
the use of  
metals.

Let us consider a few of the great changes that mankind has made. In 3000 B.C. only one people, the Egyptians, had emerged from the mists of prehistoric barbarism, although the Sumerians had a fair civilization in the Tigris-Euphrates valley. In twenty-five centuries both of these civilizations had developed wonderfully and had spread over the ancient world from Persia to Italy. Where there once had been two elementary systems of picture writing, there came to be an alphabetic language for every people, and extensive literatures from Greece eastward. The crude pottery and drawings of the early Egyptian dynasties had given place to fine ware. Grecian architecture and sculpture already began to give promise of that perfection that it reached only a century later. In 3000 B.C. copper was just coming into use among the most civilized people, but within a few centuries bronze had replaced copper, because of its greater efficiency, and after 1200 B.C. bronze was replaced by the still more efficient iron tools and weapons.

Consolidation in  
eastern  
empires.

**114. Political Progress.** — Social, economic and political progress had been great in these twenty-five centuries. In 3000 B.C. the Egyptians were the only people who were living under a real government. All of the other governments were simply local governments, and these were not numerous. Soon after 3000 B.C., however, an extensive area was brought under one government by Sargon of Agade and later by Hammurabi. These early Babylonian empires and that of the Egyptians and the Hittites were loosely organized affairs, and it was not until the time of the Assyrians that the empires of the East were really consolidated under a single government.

Preparation for  
Greek  
democracy.

More important from the political point of view than the consolidation of vast areas under a despotic oriental ruler was the progress which had already been made in the Greek cities in central Greece and in southern Italy

toward allowing the people to rule these tiny city-states. Greek democracy did not develop until after the period that we are studying. Even then the people did not rule the city as the American people rule the United States.

**115. Economic Progress.** — There was some development of trade and domestic industry in 3000 B.C., each man in Egypt and Babylonia having his own occupation. By 550 B.C. this division of occupations was to be found everywhere among civilized people. Markets had been established, and great fleets carried goods from country to country, as we have just seen in the preceding paragraphs. Early trade had been entirely in the form of barter; but, during the seventh century before Christ the country of Lydia in Asia Minor began to use disks of precious metals that we call coins. By 550 B.C. money was in fairly general use throughout the countries of the eastern Mediterranean. With the development of great empires and more extensive businesses slavery became more profitable, and was more extensive than it had been twenty-five centuries earlier. Although business had developed wonderfully, it would be difficult to say whether the workers were better off in 550 B.C. than they were 2500 years earlier.

Diversification of occupations. Use of money and development of trade.

**116. Social Progress.** — In 3000 B.C. there were only a few small organized societies on the surface of the globe. Twenty-five centuries later people were organized into great groups called nations or countries. It would be impossible for this great change to take place without arranging people in classes, giving to some high positions and many privileges, and assigning to the rest places of inferiority. *Yet the very organization of society was a necessary and important upward step in social progress. Moreover, great social progress had been made because man had become civilized.*

Organization of large societies.

The skeletons of the women of prehistoric times show



Lessening  
of penal-  
ties for  
offences.

that their forearms were often broken, as though they had been obliged to defend themselves against their brutal lords and masters. The extent of the social progress cannot be described easily, but it is indicated, for example, by a comparison of three codes of laws which are directly connected, the Sumerian laws of about 2800 B.C., the Hammurabi code of about 1900 B.C. and the Mosaic code of about 1200 B.C. Although in many respects the laws are the same in these three codes, we find that the later codes show a greater respect for human life, and provide lighter penalties for ordinary offences. In his treatment of his fellows, man is becoming more humane.

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### Questions

1. Name the important social classes of the ancient world. What were the special privileges of each class?

2. Who owned the land in very ancient times? How was it irrigated? how cultivated? Were the peasants on the estates as well off as the day-laborers of the cities?

3. How was the ancient laborer dressed? What did he eat? How was he better off than the modern laborer? How was he worse off?

4. Were slaves numerous? How were they treated? Why were women cheaper than men as slaves?

5. Compare the lot of woman in ancient Egypt, in Babylonia, in England to-day and in this country to-day.

6. Was religion more important to primitive man than it is to modern man? What was the nature of the religion of ancient man in general? in Egypt? in Palestine?

7. Tell the story of Osiris; of the deluge; of Gilgamesh.

8. What is meant by these words or terms? potentate, dynasty, representative, soothsayer, manuscripts, drudgery, dowry, separate property rights, Ra, Marduk, Horus, Amon, embalming, pyramid, Pharaoh, polytheism, monotheism.

9. Show the difference between the temples of the Egyptians and the Babylonians; between the hieroglyphic and hieratic writing; between the hieratic and the cuneiform writing.

10. Show the importance of the Rosetta stone: of the Tel el Amarna tablets. What materials were used for books by the Egyptians? by the Assyrians?

11. What were the chief steps in the development of the alphabet? Why is it easier to have a literature with an alphabet than with characters for words or syllables?

12. Compare the use of stone, copper, bronze and iron tools as instruments in the practical arts; in the fine arts. Has the progress of mankind been much influenced by the kind of tools men have had?

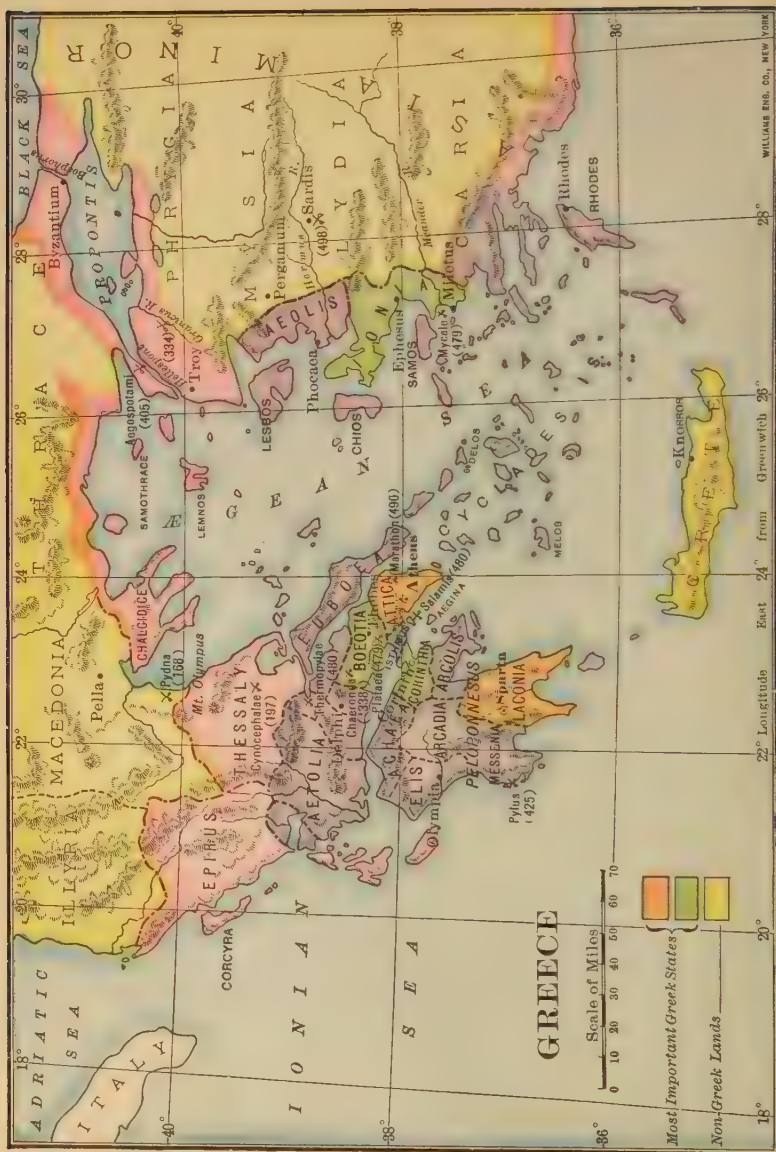
13. Compare the tools (Cretan), the furniture, and other manufactured articles of the ancients with those of to-day.

14. Name the chief trade routes of the ancient near East. What products were used in trade? Why was international trade possible before money was invented?

15. Make a summary of the social progress from Menes to the Persian wars; of the industrial progress; of the political progress.

16. Tell the chief contributions to civilization of each country that we have studied. Were there any periods of exceptional progress? If so, which? Explain the changes of the period.





## CHAPTER IV

### THE ÆGEAN AREA

(TO 550 B.C.)

#### THE GEOGRAPHY OF THE ÆGEAN AREA

117. **The Ægean Area and Its Harbors.** — The Ægean area includes the lands around the Ægean Sea. To the east is *Asia Minor*, to the north the *Bal'kan countries*, to the west *Greece* and on the south *Crete*. The Ægean Sea is surrounded by irregular coasts and is dotted with thousands of islands. It is almost a salt water lake, an arm of the Mediterranean, flooding a mountain country whose peaks and headlands and knolls stand up above the surface of the water, giving the Ægean Sea a very large number of islands and the most irregular and the longest coast line of any sea of equal size on the surface of the globe. Everywhere we find an abundance of harbors, attractive hill slopes, occasional mountain peaks and narrow coastal plains or valleys.

Irregular coast line, fine harbors and small valleys of the Ægean coast.

With its clear skies and warm dry summers this is an attractive corner of the world, but one in which the making of a living on land is a difficult task. Everywhere the land lies open to the sea, and the sea calls. Even in early days it was easy to go from mainland to island and from island to the other mainland. Among the people of ancient times the inhabitants of the Ægean area were the first to build ships and carry products by sea.

Importance of the sea in the Ægean area.

118. **The Three Geographical Divisions of Greece.** — The most important country bordering on the Ægean is Greece. *The peninsula of Greece is divided into three parts.*

The three divisions. Peloponnesus.

The southern third is almost an island, being connected with central Greece by the very narrow isthmus of Corinth. This square mountainous peninsula is called *Pel-o-pon-ne'sus*, and includes *Spar'ta* near the southern end, and, in the west, *O-lym'pi-a*, where the famous Greek games were held every four years.

Central  
Greece.

Central Greece is long and narrow, stretching from west to east. Almost in the centre of Greece is *Del'phi*, sacred to Apollo, god of the sun. Farther east and almost north of Corinth is the *Bœ-o'tian* plain with Thebes and *Platæ'a*. Still farther east is the city-state of *At'ti-ca*, on the southern slope of which lies the Greek city, *Athens*.

Northern  
Greece  
and Mace-  
donia.

Northern Greece is separated from central Greece by mountains. Along the eastern coast there is one narrow pass that joins northern and central Greece, called *Ther-mop'y-læ* (hot gates). Historically, northern Greece is not important, but if we go a little farther north, outside of Greece proper, we come to a mountainous slope called *Mac'e-don*, which was the home of Alexander the Great.

Peninsulas,  
slopes and  
basins of  
Greece.

**119. Influence of the Geography of Greece on Local Development.** — This Greek peninsula is made up of mountain ridges, not ranges, running in different directions. These ridges form numerous peninsulas, separated by deep gulfs, with numerous harbors. Along these shores there are a few rather steep slopes, and inland there are a few short river valleys and small basins surrounded by hills. The southern slope of Attica, on which Athens is located, gives us a good example of a slope, and the mountain-enclosed plain of Sparta (in Peloponnesus) and of Bœotia in central Greece are good examples of the basins.

Local  
spirit and  
lack of  
national  
patriotism  
in Greece.

Since Greece was almost surrounded by water, she was isolated from her neighbors. The little slopes and basins were almost as much isolated from each other because of the hills and mountains that came between



them. Greece was divided, therefore, into a large number of local districts, each of which developed by itself. Consequently local patriotism was strong and national patriotism was almost lacking in Greece. Like most other peoples who live in a hilly country, the Greeks were intensely independent, the combination of independence and local patriotism being the most important political characteristic of the Greeks.

**120. The City-states of Greece.** ~ Because the basins and slopes of Greece were separated, each community looked after its own affairs, and there was no general or national government. These little groups were called city-states like the city-states of Babylonia and Phoenicia. There were about twenty districts in Greece, each of which contained one or more city-states. The most important city-states were Athens, really the only city-state in the district called Attica, and Sparta, the only important city-state in the district known as Laconia. Other important city-states were Thebes in Bœotia and Corinth in Corinthia.

The geographical and political units of Greece.

**121. Influence of the Geography on Occupations and Life of the Greeks.** — As the rains easily wash off from hillsides the soil which might originally have been there, and most of Greece is hilly, the soil was neither abundant nor fertile. Because Greece had little level land, it had no large grain fields like those of Egypt and Babylonia. Its crops were poor and the farmer earned every bushel of wheat and every basket of vegetables that he grew. The gently sloping hillsides were good, however, for olive orchards and vineyards, which were found everywhere in Greece. Because of the geography of Greece, the supply of food was always a serious problem to her people.

The poor soil meant poor crops, but fruit was grown on the hillsides.

Greece has a rather unusual climate. The summers are hot and rain seldom falls except during the winter months. The winters are usually cool and frequently very cold.

Hot summers and cold winters made the Greeks hardy.

In summer the Greek was able to live out of doors with considerable comfort and he wore comparatively little clothing. In winter he still lived out of doors, for his house was unheated, but he could not be said to be very comfortable, since he did not wear warm clothing. This life made the Greeks hardy.

### EARLY ÆGEAN CIVILIZATIONS

From the Cretan period to the Persian Wars.

**122. Succession of Early Civilizations in the Ægean Area.** — There were several civilizations which in succession occupied the Ægean area. The earliest of these was the *Cre'tan* civilization; the next is called the *My-cenæ'an* civilization; the third is called *Ho-mer'ic*; and the fourth the *early Greek* civilization. We shall study each of the first two briefly under this topic and shall examine the last more in detail in the last of the chapter (§§ 142-154).

Crete was the stepping stone from Egypt to Greece.

**123. Early History of the Cretans.** — The long narrow island of Crete lies across the south end of the Ægean area, like a *half-way station between Egypt and Greece*. In the history of mankind it was almost that, for what Crete had she passed on to Greece; and Crete owed much of her progress to her intercourse by sea with Egypt and, to a less extent, with the east Mediterranean coast. In fact the periods of Cretan prosperity seem to reflect the periods of Egyptian splendor.

The Golden Age of Crete.

The period of real Cretan glory corresponds almost exactly with the reign of Thotmes III, showing that the Cretans reflected Egyptian prosperity.

Probable rule of the Cretans over the whole Ægean area after 1500 B.C.

**124. The Cretan "Empire."** — At this period the Cretans extended their power and influence over the whole of the Ægean area. They not only traded with the cities of Greece and Asia Minor and the Black Sea, but they made most of these cities their dependents and subjects. The kings at Knossos were called *Mi-no'an* kings, and,

according to Athenian legend, seven youths and seven maidens were each year sent by Athens to Crete as a sacrifice to the Min'o-taur.<sup>1</sup> Through the aid of a Cretan princess, A-ri-ad'ne, a courageous Athenian youth, The'se-us, penetrated the palace at Knossos,<sup>2</sup> the labyrinth, killed the Minotaur, and freed the Athenians from the oppressive rule of the Cretans. This story, legend as it is, indicates that Cretan rule did extend over the Ægean area and that the Cretans probably borrowed from western Asia (Babylonian sources) some of the revolting religious customs of human sacrifice that were used in Assyria and Phœnicia. Later the Cretans not only lost their dependencies in the Ægean area, but they were driven out of Crete by invaders.

**125. Cretan Civilization.**<sup>3</sup> — The Cretans were the foremost navigators and traders at the dawn of history. They had two written languages, which were developed first in the form of pictures, and later in characters which we have not been able fully to decipher. They



Cretan Vase.

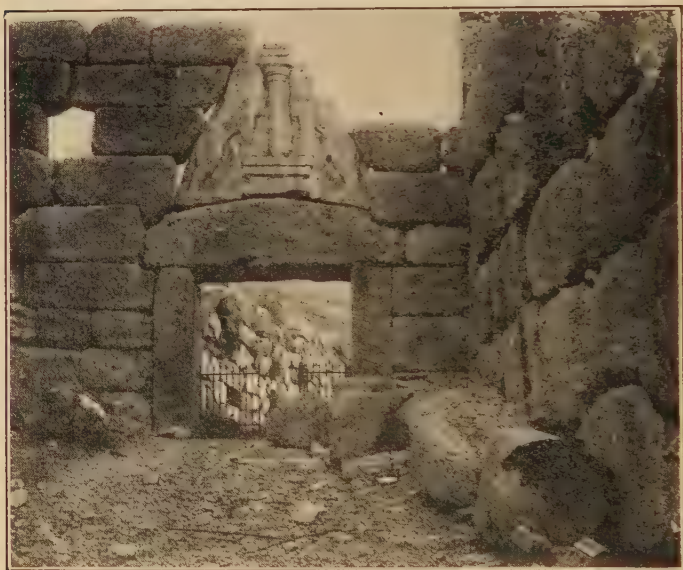
Trade,  
writing and  
art of the  
Cretans.

<sup>1</sup> Minos-taurus; taurus meaning bull.

<sup>2</sup> It is this palace to which Homer refers as "Broad Knos'sos."

<sup>3</sup> This civilization was chiefly of oriental origin, but it was essentially modified by the Cretans, who were people of intelligence. It was scattered by people who were traders and pirates like themselves. Knossos seems to have been destroyed in a pirate raid, and, when later great bands of Achæans came down into Greece and later into Crete, the Cretans were driven to the four quarters of the earth. "The Isles were restless, disturbed among themselves at one and the same time" in the days of Rameses III. Some of the Cretans probably settled on the coast of Palestine, where they were known as Philistines. Others went to Asia Minor and still others to the coast of Greece.

learned to make a fine grade of pottery and to work metals. Some of their silver vases and bowls show great skill. One votive offering of "very elegant fern-like sprays of thin gold plate and wire" is a work of real art. Their figures are unlike the Egyptian and the Assyrian, for they are full of life and action, and in that respect remind us of the later Greek statues (§ 254).



The Lion Gate, Mycenæ.

Spread of  
Cretan  
culture  
throughout  
the coasts  
of the  
Ægean Sea  
and west  
to Italy.

**126. The Mycenæan Age.** — The Cretans shared this civilization with their neighbors of the Ægean. As we first learned of this later Ægean culture from excavations at *My-ce'næ*, a city southwest of Athens, we usually speak of it as Mycenæan civilization, and we refer to the period from the Golden Age of Crete to the Trojan War as the *My-ce-næ'an Age*. We find traces of this Mycenæan culture in Thrace and in Sicily and in southern Italy.

Like Crete, Mycenæ and its near neighbor Tiryns have huge buildings called palaces. At the entrance to the Mycenæan palace is a gate with the figures of two lions above the entrance. This is the famous lion gate. The art of the Mycenæan age is less perfect than that of Crete at its best, but it is nevertheless superior to most of that found in Egypt and Babylonia, because the figures are more natural. The Vaphio cups, found south of Mycenæ, give a good idea of the skill of the artists in representing action.

Mycenæ,  
the lion  
gate and  
the Vaphio  
cups.

### THE HOMERIC AGE

**127. The Award of Paris.** — One of the cities that was quite distinguished in the Mycenæan age was Troy, which was located in northwestern Asia Minor, close to that strait which we know as the Helles-pont. According to legend the king of this city about 1200 B.C. was Pri'am. Priam's son, Paris, was asked to decide a question of beauty between three goddesses. An apple, the "apple of discord," was to be awarded the fairest, and Ju'no, queen of the goddesses, Mi-ner'va, goddess of wisdom, and Ve'nus, goddess of love, were the three contestants. Paris awarded the apple to Venus on her promise to give him, as a wife, the most beautiful woman in the world. This was Helen, wife of the king of Sparta. Paris visited Sparta as a guest, and, in the absence of his host, ran away with Helen.

Paris of  
Troy  
awards the  
"apple of  
discord" to  
Venus, who  
gives him  
Helen as  
his wife.

**128. The Trojan War.** — The Greeks then gathered their armies, supported by Juno, Minerva and other deities. Ag-a-mem'non was named the leader, but crafty U-lys'es and brave A-chil'les joined with their followers. They sailed away to Troy, where for nine years they besieged the city. In the tenth year, Achilles slew the chief Trojan champion, Hec'tor, but was himself treacherously killed by Paris. Achilles had been dipped by his mother in the river Styx and was invulnerable

The Greeks  
besiege  
Troy and  
capture it  
by the use  
of Ulysses'  
wooden  
horse.



except on the heel, the spot where his mother held him. Ulysses now suggested that they build a hollow wooden horse. This was done, and the horse, filled with soldiers, was left outside of a gate of Troy, the Greeks pretending to leave Troy altogether. When the Trojans had moved the sacred horse into the city, the Greek soldiers, who came out of the wooden horse, opened the gates to their comrades, and Troy was sacked. This story has been preserved for us by Ho'mer in the great epic poem, the *Il'i-ad*.

Ulysses' adventures with the Cyclops, Circe, the sirens, Calypso and Penelope's suitors.

**129. The Wanderings of Ulysses.** — The wrath of the gods that had helped Troy was especially directed against Ulysses for his part in the capture of Troy. They drove him from place to place for ten years before he was allowed to return home. He was imprisoned in a cave by a huge giant with one eye. This giant was known as a cyclops. Ulysses escaped after blinding the giant. Later he came to the home of Cir'ce, the enchantress, who turned his companions into swine, but released them and entertained them royally for a year. Then they passed between Scyl'la and Cha-ryb'dis, which were inhabited by sirens whose appeal no man could hear and resist. Ulysses filled his followers' ears with wax and had them lash him to a mast. Not long afterward his men ate the cattle of the sun (A-pol'lo). All of them were drowned by Ju'pi-ter, but Ulysses was cast upon the island of a sea-nymph, Ca-lyp'so. After eight years he managed to return to Greece, where he found his home filled with suitors of his wife, the faithful Pe-nel'o-pe. Penelope finally agreed to marry the one who could bend Ulysses' bow, but none could except Ulysses himself, whom Penelope had given up for lost. Homer has preserved for us this story in a second great epic poem, the *Od'ys-sey*.

**130. The Wanderings of Æneas.** — These great Greek epics, the Iliad and the Odyssey, contain the story of the Greeks in the Heroic Age. When the Romans, in the



days of the early empire (§ 358), wished to find for themselves an ancestor who had a share in these heroic struggles, the Roman poet Vir'gil wrote his great Latin epic, the *Æ-ne'id*. The *Æneid* tells of the wanderings of *Æ-ne'as* of Troy, who carried his aged father out of the burning city, and with his son *Iu'lus*<sup>1</sup> wandered about the Mediterranean coasts for years. At Carthage, he was detained by *Di'do*, the founder of that city. When *Æneas* left *Dido*, she destroyed herself on a great funeral pyre. *Æneas* crossed to Italy, where he made his home in *Latium*. According to the story, one of his descendants, *Rom'u-lus*, founded Rome in 753 B.C. These three legends tell us the chief story of the Heroic Age as represented in the epic poems of the two classical peoples, the Greeks and the Romans.

*Æneas* of Troy, who visits *Dido* and reaches *Latium*.

**131. Life in the Homeric Age.** — The Greek people of whom Homer tells us lived about 1200 B.C., soon after the time of *Rameses II* in Egypt. These *A-chæ'ans* do not belong to the same race as the *Cretans* and *Myce-næans*, for their ancestors had migrated into Greece, probably from the north. The leaders were tall, with light hair and fair skins, people very different from the short, swarthy *Cretans*.

The *Achæans*.

These *Achæans*, as Homer calls them, were governed by kings, but each king called to his council the nobles who were leaders of the troops. The people whom these kings governed were a pastoral and an agricultural people, with settled homes. The houses of the kings were very simple compared with the palaces at *Knossos* or *Mycenæ*, and the life of the people was simple and rude. They had some orchards, but they cared chiefly for herds of cattle or swine or for flocks of sheep. The women looked after the grinding of the corn, the spinning and the weaving

Government, occupations and the simple life.

<sup>1</sup> *Julius*, to show that this was a family name, from the beginning, the reigning emperor being the nephew and adopted son of *Julius Cæsar*.

and the numerous household duties. There were some servants and a few slaves, but work was not despised except among the nobles. Both Homer and a later poet, Hesiod,<sup>1</sup> show us the more attractive side of this early Greek people, whose wants were few and whose life consisted in toil and simple pleasures. They give us glimpses, however, of the crudeness and the barbarism of this life, and the cruelty of the leaders.

### THE UNITY OF THE GREEKS

Zeus or  
Jupiter.

**132. Greek Olympic Deities.**—The people whom we know as Greeks were known in ancient times not as Greeks but as Hellenes. The Hel-le'nes in the Homeric Age and in the historic period had a large number of deities in their pantheon. They imagined that the gods dwelt on Mount Olympus, on the northern border of Greece. Here *Jupiter* (Zeus), the father of the gods, presided over the sacred council. He was the greatest among the gods, for he ruled the heavens and controlled the thunderbolt. At banquets on O-lym'pus, food was served fit for the gods, ambrosia and nectar. The gods of the early Greeks were after all men of heroic stature and powers, who loved and fought and feasted, but who were immortal.

Other major  
deities.

Besides Jupiter<sup>2</sup> (Zeus, the Greek called him), there were many major deities, *Juno*, the wife of Jupiter, *Apollo*, the god of light, *Minerva*, the goddess of wisdom, who was said to have sprung full-armed from the head of Jupiter. The goddess of love was *Venus*, whose little son, *Cupid*, shot arrows into the hearts of susceptible mortals. *Mars* was god of war, *Nep'tune* ruled the seas, *Di-a'na* was the chief huntress, and *Mer'cu-ry* was the mes-

<sup>1</sup> Hesiod's *Works and Days*.

<sup>2</sup> It seems wise, in a course of this kind, to use only the Latin names of the deities, except in a few instances.

senger of the gods. These deities and many others have been preserved to us in that marvellous mythology of the Greeks which is one of the special contributions that they have made to the literary possessions of the human race. This mythology should be read as extensively as possible.

**133. Unity of the Greeks.** — Among the Hellenes the strongest bond was that of blood, or relationship. The *family* was more closely united than it is even among us. All families that were descended from a common ancestor belonged to the same *clan*, and all clans that were supposed to be related were united in a *brotherhood*. Numerous related brotherhoods were supposed to make up the *tribe*. Thus *blood bonds formed the basis of social organization, government and religion*.

Organiza-  
tion of the  
Greeks  
because of  
blood  
bonds.

This unity of the Greeks was found not only in their *blood ties* but in their ORGANIZATIONS, INSTITUTIONS and CUSTOMS. These held the Greeks together in spite of the many influences that kept them apart. It was difficult for the Greeks to unite, for in the little city-states there was an intense spirit of jealousy, and of local patriotism, for no Greek wanted an outsider (that is, one outside of the city-state) to look after his affairs. The chief of these organizations which united all Hellas, that is, Greater Greece, and especially Greece proper, were the *amphictyonies*. The principal institution that all Greeks respected was the *oracle*, and the custom of holding *games* at regular intervals gave rise to a spirit of union among the states that participated in them.

Organiza-  
tions, in-  
stitutions  
and customs  
that bound  
the Greeks  
together.

**134. The Religious Amphictyonies.** — An *am-phic'ty-o-ny* was a *religious confederation of Greek cities*. Its special purpose was to maintain common shrines for the worship of some national deity, especially Apollo, to protect these shrines and their oracles, and to keep peace as much as possible among the members of the amphictyony, who,

The am-  
phictyonies,  
or religious  
confederations,  
at  
Delphi and  
at Delos.

like all the Greeks, were rather given to quarrelling. There were two principal amphictyonies, one with its centre at Delphi, in central Greece, and the other with its shrine at *De'los*, one of the central islands of the *Ægean* Sea. Each of these confederations had an amphictyonic council made up of delegates from the members of the amphictyony.

The Delphian oracle gave advice on every important subject to all Hellenes.

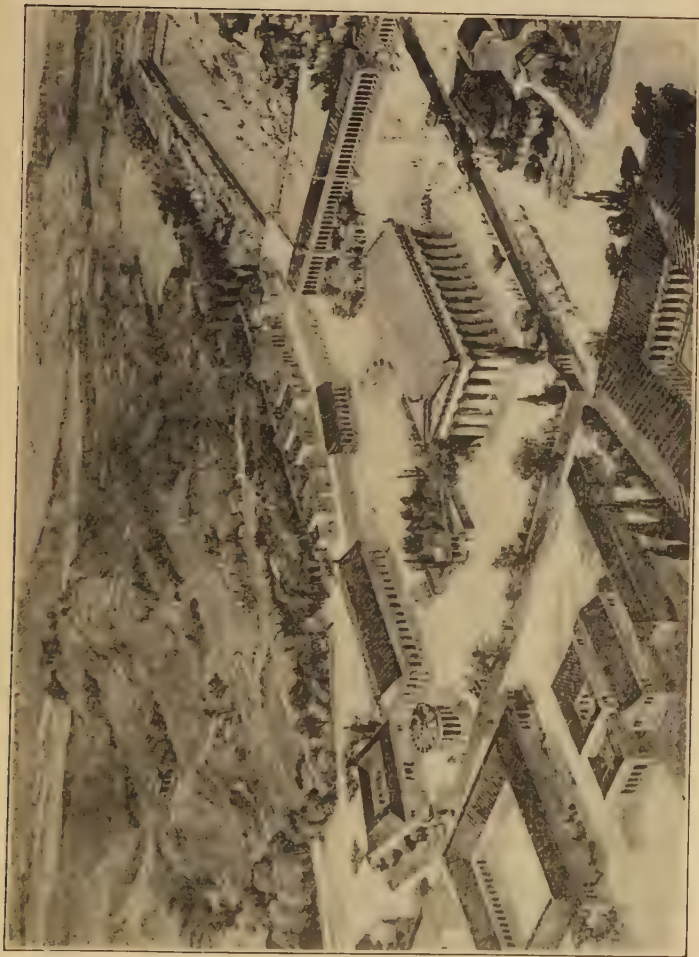
**135. The Oracles.** — At Delphi there was a shrine of Apollo and an oracle which all Greeks, even those from northern Greece, the *Ægean* islands, Peloponnesus or Sicily frequently sought for advice. This religious institution was devised to help men who had angered the gods. The oracles told them how they might appease the deities. The advice of the oracle was so famous that no city built a fleet or made war or changed its government or sent out a colony without consulting the oracle.

Answers framed by a college of priests and given by a Pythia.

The questioner brought his request to the priest of Apollo and was told when he should return for his answer. The reply was given by a priestess called a Pythia, sitting on the sacred tripod. Answers were framed by a body of priests, among whom were not only some of the wisest men of Greece but men who kept informed about everything that went on. An answer was given in such general language and was so ambiguous in meaning that it might easily be construed by an intelligent petitioner to indorse any possible course. Hence we call an expression that may mean more than one thing "oracular." The oracle must be considered not only one of the chief bonds of unity among the Greeks, but one of the most important influences in Greek history.

The Olympian games show the importance of physical development to the Greeks.

**136. The Greek Games.** — The Greeks had many local festivals to the patron deity of each city. One of these, which was held at Olympia in western Peloponnesus, developed into a great assembly of all Greeks, held every four years. We should be careful not to confuse Olympia with Mt. Olympus, on which the gods dwelt.



Olympia, Restored.



The religious festival was later subordinated to athletic contests, the first and most important of which was the running race of 600 Olympic feet. As the Greeks above everything else admired swiftness, they developed their bodies as no other people have done before or since, because a perfectly developed, agile body was pleasing to the gods.

The foot-  
race, the  
Pentath-  
lon and  
other  
contests.

After a time the foot-race was followed by the Pentath'lon; that is, by jumping, running, throwing the discus, hurling the javelin and wrestling. Later boxing, chariot racing and poetical contests were introduced. Only a Greek could take part, but women, foreigners and slaves were allowed to watch the games. The victor was crowned with a wreath of laurel and he was received with great honor, especially in his home city. Within recent years we have revived international athletic contests on the Greek model. These are held every four years and are called the Olympic games.

Other  
Greek  
games.

Besides the Olympian games were those less widely attended called the *Ne-me'an*, the *Isth'mi-an* and the *Pyth'i-an*.

Importance  
of the  
Olympian  
games in  
reckoning  
time and  
in stimu-  
lating phys-  
ical effort  
and artistic  
skill.

**137. Importance of the National Games.** — The Olympic games were held first in 776 B.C., the date from which the Greeks reckoned time, saying that an event happened in the third year of the 42d O-lym'pi-ad, for instance, since the four-year interval between the Olympic contests was called an Olympiad. No war between two Greek states could be waged during the period set aside for the games, as all were Greeks for the time. The games stimulated those virtues that appealed especially to the Greek: physical beauty and strength, swiftness, musical skill and poetic ability. The Greek loved to excel, and the contests on the track or between artists or poets brought out the best that Greeks could do. Greek statuary copied the well-developed bodies of the athletes, for Greek sculpture glorified the body in action. At



Olympia there was erected a huge temple<sup>e</sup> to Zeus, in which the greatest Greek sculptor, Phid'i-as, placed his masterpiece of gold and ivory, the Olympian Zeus.

### THE GREATER GREEK WORLD

**138. The Greek World.** — When we think of the Greeks, we ordinarily think of the people of the peninsula of Greece, not those of the Ægean area or of the wider field, the central Mediterranean, over which Greek colonies were established. We must remember, however, that *the Greeks, or Hellenes, as they called themselves, lived in three homes, in Asia Minor, in Greece and in the West (Sicily and southern Italy).* Although we shall study especially the history of Greece proper, we cannot always separate the Greek of Asia Minor from the Greek of Greece or the Greek of Sicily. In reality when we study the Greeks of Greece, most of the time we are studying the Greeks of Athens, for Athens rather than the peninsula of Greece developed the art, the literature and the philosophy that were Greece's great contributions to the world.

Greece, the larger world and Athens.

**139. Early Colonization Movement.** — Greece was the original home of the Hellenes. There were two great periods of migration from the original homes to other lands. The first of these occurred perhaps a century after the Trojan war, and was due to the invasions from the north of a fair-skinned warlike people called the *Do'ri-ans*, who had almost the first iron weapons. The second colonizing movement lasted from about 800 B.C. to 600 B.C.

Two great colonizing movements.

When the Dorians came down into the Peloponnesus, they forced out many of the people who had been living there. Some of these people moved up into central Greece, some occupied the islands of the Ægean, and a large number, including some Dorians, settled on the shores

Coloniza-  
tion of  
Ægean is-  
lands and  
Asiatic  
coasts  
after  
Dorian mi-  
grations.

of the Ægean in Asia Minor. These Asiatic Greek cities were brought easily into contact with the highly developed civilizations of the Orient. They occupied fertile valleys that produced fruits and grains and were near extensive hill-sides upon which thousands of cattle and sheep were grazing. Consequently these Asiatic cities had goods to exchange, and carried on extensive trade with ports of the eastern Mediterranean. One of these cities, *Mi-le'tus*, was famous for its manufactures, its trade in wool, its wealth and its culture, long before Athens and Corinth became great cities.

Extent of  
second col-  
onization  
movement.

**140. Nature of Later Colonization.** — The later colonization movement peopled with Greek colonies or trading posts the north shores of the Ægean Sea, the Pro-pon'tis and the Black Sea on the north and east. In the West colonies were founded chiefly in Italy, in Sicily and in Gaul.

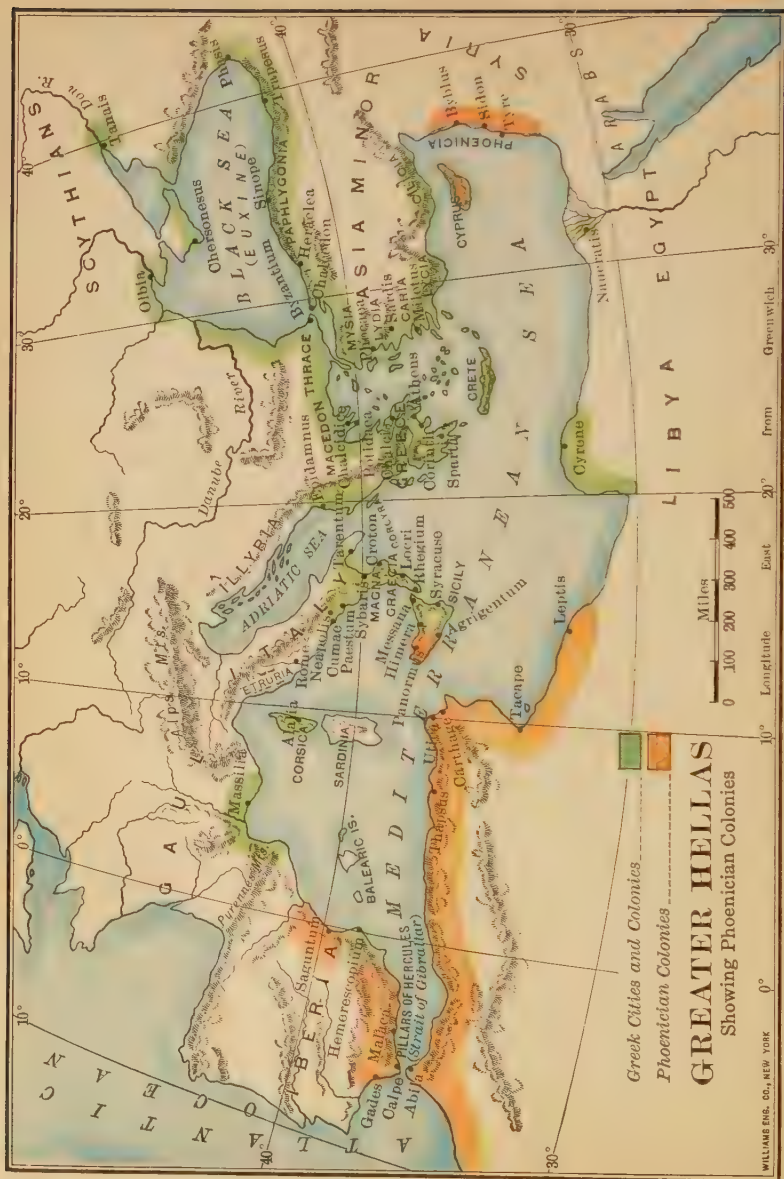
Causes of  
later col-  
onization.

The most important causes of the colonization movement were undoubtedly economic. The Greeks were gradually driving the Phœnicians out of the Ægean Sea and adjacent waters, and they desired the trade of the West. Almost as important were the attractions of fertile lands, especially in Italy and Gaul, for these countries were much more fertile than Greece. The overpopulation of the home city was an important cause of colonization. At this time also the government of the cities was changing from monarchy, as in Homer's time, to rule by the aristocracy. Frequently different factions of nobles quarrelled with one another, and the leader of one of the factions would be forced to leave the home city, or would do so voluntarily, with his followers.

Process of  
forming a  
colony.

**141. Method of Colonization.** — These great migrations occurred during the eighth and seventh centuries before Christ. When a city in Greece decided that it wished to found a colony, it looked around for a favorable site.





Then it usually consulted the oracle and finally a *band* was sent out with sacred fire from the hearth of the mother city.

The colonists lost their citizenship in their home city, but they acquired a new citizenship which was worth more to them. Frequently the mother city helped them in their later troubles.

Relation of the colony to the mother city.

**142. Colonies in the Northeast.** — Most of the colonies north and east of Greece were trading colonies rather than important cities. On the most important site near the Black sea; where Constantinople now stands, the colony of *By-zan'ti-um* was established.

The trading colonies of the north Ægean and Black seas.

The hills near the shores of the north Ægean Sea abounded in minerals, especially copper, silver and iron, which the Greeks desired. In all these seas there was an abundance of fish, and the semi-civilized people of the Black Sea countries raised great quantities of grain and cattle. As the Phœnicians were no longer allowed to trade in this part of the world, there was considerable profit in the commerce between the older Greek cities and the colonies of the north and east. It is interesting to note that the great legendary expedition of the Greeks, that of the Ar'go-nauts, who brought back the Golden Fleece, was supposed to have been a trip to the Black Sea.

Products obtained in the north Ægean and Black sea areas.

**143. Colonization in the West.** — It was not to the north and east but to the west that most of the Greeks turned.<sup>1</sup> Sicily contained a great many of these mixed colonies, for Sicily was in ancient times "the melting pot of the nations." On the fine harbor of the east coast, Syr'a-cuse had been founded by Corinthians. Farther west were Ge'la and Ag-ri-gen'tum. In the north were Mes-

Important colonies in Sicily.

<sup>1</sup> In northern Africa there was a colony at Cy-re'ne in modern Tripoli. In the period after the invasions of Egypt by the Assyrians (§ 47) the Greeks had a colony in the Delta of the Nile, and Greek "quarters" in most of the Egyptian commercial cities.



sa'na and Him'e-ra, where later a decisive battle was fought. At the west end of the island were Phœnician colonies.

Cities on  
the "heel"  
and "toe"  
of Italy.

In southern Italy the Greek colonies were so important that that area was called "Magna Græcia," or great Greece. The only good harbor was at Ta-ren'tum, which was the last Greek city in Italy to be taken by the Romans (§ 298).

Cumæ and  
Massilia.

Going up the west coast of Italy we come to Cu'mæ.<sup>1</sup> Near the mouth of the Rhone in Gaul was the important colony of *Mas-sil'i-a*, now Marseilles.

More rapid  
develop-  
ment of  
colonies  
than of  
Greek  
cities.

**144. Importance of Greek Colonization.** — These Greek colonies not only carried Greek ideas to all parts of the Mediterranean world, but they developed many distinctively Greek ideas and institutions before they were to be found in the cities of Greece proper. Because they were located in more fertile valleys or plains, and had better opportunities for trade, the cities of Italy and Sicily, as well as Asia Minor, were larger and richer than those of Greece before the Persian wars. One of the western cities had a code of laws earlier than Athens (§ 151). Another was self-governing before Cleisthenes made Athens a real democracy. Some of the chief poets, as Homer and Sap'pho for instance, and some great philosophers, such as Tha'les and Py-thag'o-ras, lived outside of Greece.

Extent of  
Greek in-  
fluence.

When we realize that the Greeks, or Hellenes, not only occupied Greece but were dominant in Asia Minor, in the islands of the Ægean Sea, in southern Italy, Sicily and more remote territories, we can appreciate better the importance of the work done by the Greeks. Since the Hellenes were united by bonds of blood and religion, they shared in the interests that any Greek had and in the

<sup>1</sup> Cumæ was founded in the early days of the Greeks. For many centuries a great deal of Greek civilization came to Rome through Cumæ. Massilia controlled the trade of the Rhone valley and protected that and Spain. It is remarkable that this colony was able to hold its own against aggressive Carthage (§§ 308-311).

civilization that any Greek developed. Greek colonization was one of the greatest movements in the history of the world.

## SPARTA

**145. Ionian and Dorian.** — The two most important races of Greece proper were called I-o'ni-an and Do'ri-an.<sup>1</sup> The *Dorians* were the last of the Greek races to invade Greece. They were tall, fair and rather stolid, more inclined to be practical than the other Greeks, and interested in war and farm life. The *Ionians* were shorter and darker but no less distinguished in appearance than the Dorians. They were imaginative, fond of poetry and interested in the sea. For a few minutes let us study the leading cities of these two races: Sparta, the leading city of the Dorians, and Athens, the most prominent Ionian city.

Distinction  
between  
the races.

**146. Sparta and Laconia.** — Sparta is located in a basin of southern Peloponnesus and is surrounded by mountains. The district or city-state of which Sparta was the head was called Laconia. In Laconia there were three classes of people, first the Spartans, who did not number more than 10,000 men; then the Per-i-oi'ci, the original inhabitants who were subdued by the Spartans and had no share in the government, and third, the He'l'ots, who were serfs, bound to the land, who could not be sold except with the land.

Sparta and  
Laconia.  
Classes in  
Laconia.

**147. The Training of a Spartan Boy.** — The Spartans were a military people who lived the hardy, simple life of the soldier. When a child was born, it was examined by the magistrates, and if it showed any physical defect, it was exposed so that it perished. Until the age of seven

Spartan  
boys  
trained for  
a military  
life.

<sup>1</sup> Two other races were the *Achæans*, presumably the descendants of the people of Homer, and the *Æolians*, scattered races of still older stock.

years the boys were cared for by their mothers. After that they were brought up by the state, being fed at public tables and at public expense. The food was not only coarse but limited in amount. In order to get enough to eat the boys were encouraged to steal, for soldiers must forage, but they must not be caught. Stealing was honorable to the Spartan, but being caught was a crime.

As the youths became older they were enrolled in companies which exercised, ate, slept and fought together. Courage, endurance and hardness were the Spartan virtues, and no Spartan could excel who gave way under the scourging before the statue of Ar'te-mis, or who showed the white feather under any circumstances.

The severe training of companies of youths.

The free and active life of the Spartan women.

**148. The Free and Simple Life of the Spartans.** — The Spartan women were active, hardy and courageous, like the men. They did not go to war, but they sent their husbands and their sons with the warning to come back with their shields or on them; that is, to come back conquerors or dead heroes. They lived a free and open life, something quite unusual among Greek women. Their advice was sought and given on all matters of importance.

Spartan characteristics — iron money and laconic speech.

As was fitting for soldiers, the Spartans kept luxuries out of their country. They did this by using only *iron money* for trade within Laconia. The Spartans despised talkers. When they had anything to say, they did it in one word or in a few words. We call a saying *laconic* if it is very brief and to the point.

The laws of "Lycurgus" established an aristocratic government.

**149. Sparta: Government and Leadership.**<sup>1</sup> — The Spartans did not believe in popular government, and they did

<sup>1</sup> The government of Sparta in early historical times consisted of two *kings*, of five *ephors*, of a *council* of the *elders*, and of the *assembly* of all Spartan men. The kings were the leaders in war and the chief priests of the Spartans. The ephors supervised all Spartan affairs, and, with the help of the council, decided all important questions, but the members of the assembly could only express their wishes by voting "yes" or "no" on questions submitted to them.

not adopt changes readily. It was believed that their early government was given to them by *Ly-cur'gus*, who made them promise not to change it without his consent, and then died in exile. Lycurgus lived before history was written, so that we must not believe very much about him.

Sparta not only ruled her citizens severely but she conquered her immediate neighbors, and she organized the other city-states of Peloponnesus into the *Pel-op-on-ne'sian League*. Through her own military ability and the support of the Peloponnesian League, Sparta trained the other Greeks, showing them how to organize their soldiers into companies, and teaching them how to fight. She aroused in some of the other city-states something of her own indomitable spirit. In this way Sparta protected and preserved Greek civilization.

Sparta and the Peloponnesian League protected Greek civilization.

## ATHENS

**150. Athens, Location and Early Government.** — Athens is located at the foot of a steep hill of rock, the A-crop'o-lis, that rises abruptly above the plain of Attica. It is about five miles from the sea, and from an excellent harbor, the Pi-ræ'us. The city was therefore well located for defence against enemies and had an opportunity to develop commerce. The only way that Greeks ever gained any real wealth was through commerce or conquests.

Importance of the location of Athens for defence and for commerce.

In an early day Athens was ruled, like all the other Greek cities, by a *king*. After a time, the nobles decided that they wished to have officials chosen by themselves. There were nine of these magistrates, called *ar'chons*. The first archon was a judge, the second, called the king-archon, was a priest, and the third was the general. This represented the aristocratic stage of the government of Athens.

Monarchy and aristocratic rule in Athens.

The harsh  
code of  
Draco  
modifies  
aristocratic  
rule in  
Athens.

**151. A Written Law in Athens.** — The Athenian people were not conservative like the Spartans. They were fond of speeches and welcomed changes. As they were dissatisfied with many things that the archons did, they obtained (621 B.C.) a written law. These laws were called the code of Dra'co, from the name of the leader who had charge of the codification. Draco's laws were very



The Acropolis, Athens, Present Condition. (For restoration, see frontispiece.)

harsh, death being the punishment for many minor offences such as stealing, and enslavement being the punishment of a person who got in debt and could not pay the debt when due. Although the people had made some progress in obtaining a written law, they found that they were not much better off, because the laws were so severe.

**152. The Reforms of Solon.** — About this time the people of Greece began to use money. Before this, when a man wanted to buy anything, he traded something else for it. If possible the seller asked a bar of copper, or a bit of gold or silver for it, because there was a *general demand for gold, silver and copper*. Now the Lydians

The intro-  
duction of  
money into  
Greece in-  
creases  
debt.



had invented the device of stamping a certain amount of metal in the shape of a circle. These stamped disks we call *coins*. When coins were first introduced into Greece, business was very much upset by the change. Farmers who before this time had paid their rents in produce, now were forced to sell their produce and pay the rents in money. As a result many of them kept getting deeper and deeper into debt. According to the old law which had been made for an entirely different kind of business, they could be sold into slavery, if the debt was not paid.



Ancient Coin.

In order to prevent a revolution, a wise Athenian, So'lon, was called upon to reform the laws, 594 B.C. Solon first abolished slavery for debt. Then he reduced the debts, and, finally, he gave all citizens, even the poorest, a share in the courts of justice.

The reforms  
of Solon.

**153. Rule of the Tyrants in Athens.** — It was not very long after Solon's reforms before Athens followed the lead of other cities in Greece and in the West, by changing her rule of the aristocrats for that of a single "boss" called a "tyrant." Under the chief of these tyrants, Pi-sis'tra-tus, Attica became more prosperous and Athens developed her commerce and industries. In a very true sense, Pisistratus paved the way for Athens to become a great city. After a half century under the rule of these tyrants, the last of them, Hip'pi-as, was driven out by an alliance of the aristocrats and the Spartans (510 B.C.). Hippias afterward went to the Persians, who had conquered the Greek cities in Asia Minor (§ 167) and asked for help in order to regain his position in Athens. So the Athenians had to be prepared to fight the Persians in order to keep Hippias out of the city.

After a half  
century of  
tyranny,  
Athens  
expels her  
tyrants who  
ask help  
of Persia.

The reforms of Cleisthenes make Athens democratic.

**154. The Reforms of Cleisthenes.** — As soon as Hippias was driven out there arose a conflict among the aristocrats. One of them, Cleis'the-nes, gained control of the government through the aid of the people, and immediately introduced changes in the laws by which *Athens became the first real democracy in the history of the world.* Cleisthenes allowed many foreigners and freedmen to become citizens, and he changed the government so that the officials and councils were no longer chosen by the wealthy citizens, but by all of the adult male citizens. Almost all American states have the same regulations in regard to voting. We call this "manhood suffrage." As Athens, like every other Greek city, had suffered greatly from the quarrels of the leaders, he devised a scheme by which the people might keep the leader that they wished and send his opponent into exile. In this way the acceptable leader had a free hand in managing the affairs of the city. The people did this by writing the name of the rejected leader on a bit of pottery, and the process was called *os'tra-cism*. This popular government under aristocratic leaders was much appreciated by the Athenians. They became intensely interested in public affairs, and they defended Athens and their new democracy with a great deal of spirit.

Cretan or Ægean civilization and its extension.

**155. Summary.** — The Ægean area was the seat of the third great civilization of antiquity, the other two being Egypt and Babylonia. Much of this Cretan or Ægean civilization, however, was derived from Egypt. The Golden Age of Crete came about 1500 B.C., about the time of Thotmes III in Egypt. Then Cretan art was at its best and Crete probably ruled most of the Ægean area. Cretan civilization was spread over the whole Ægean basin and west into Sicily and Italy. It survived in the Mycenæan civilization of the age just before the Trojan war.

The Trojan war and the wanderings of Ulysses are the

chief events in what we call the Homeric Age, because we read of them in Homer's two great epic poems, the Iliad and the Odyssey. Life in the Homeric Age shows a crude people interested in agriculture and pastoral pursuits, with a great gulf between the common people and their leaders.

The Homeric period.

The Greeks, or Hellenes, were bound together by blood ties that were very strong and were the basis of religion

The Greeks, bonds and races. Geography of Greece, city-states and occupations.



Map of Greece at the Time of the Persian War.

and government. The geography of Greece and the jealousy and the local patriotism of the Greeks led them to adopt the form of government known as the city-state. Extremes of weather made the Greeks hardy, their poor soil made them industrious and caused them to turn to the sea for a living.

The Greeks had many interesting myths and legends of their gods. Jupiter (Zeus) was the father of the gods

Greek religion, bond of unity, colonization.

and the chief of the Olympic deities. The Greeks offered sacrifices to get favors or to ward off calamities. The Greeks (Hellenes) were bound together not only by ties of blood, but by religious confederations called amphictyonies, by national religious oracles and by national games, especially at Olympia. The victor of an Olympic contest was the great national hero who was crowned with a wreath of laurel. The larger Greek world that met at Olympia was made up of people from peninsular Greece, the islands of the Ægean, the cities of Asia Minor, which were very early colonies, and the cities of Sicily and Magna Græcia, which were later Greek colonies.

Sparta, the military Dorian city contrasted with Athens, the democratic Ionian city.

The chief Dorian city, Sparta, was a military camp ruled by the aristocracy under kings. The life was simple, the discipline severe and the Spartan virtues were courage and endurance. The chief Ionian city, Athens, on the contrary, was intellectual, versatile and commercial. Before the Persian war it passed through the four stages of political development that characterized the most progressive Greek cities, that is, monarchy, aristocracy, tyranny and democracy. The most important political reforms at Athens were those of Draco, who gave the Athenians a written law; of Solon, who abolished debt-slavery; and of Cleisthenes, who introduced a real democracy.

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 Fling, *Source Book of Greek History*, 1-97.  
 Davis, *Readings in Ancient History*, I, 62-129.  
 Hall, *Ancient History of the Near East*, 31-79.  
 Cotterill, *Ancient Greece*, 1-181.  
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 Baikie, *The Sea Kings of Crete*.  
 Holm, *History of Greece*, Vol. I.

CHRONOLOGICAL TABLE <sup>1</sup>

EGYPT	TIGRIS-EUPHRATES VALLEY	EAST MEDITER- RANEAN COAST	ÆGEAN AREA
4241 Calendar 3400 Menes 3000-2800 Great Pyramid builders	2800 Sumerian Code 2650 Sargon of Agade and his empire.		2600 Early Ægean civilization
2000-1800 Splendor of the Middle Kingdom	1900 Hammu- rabi and his empire, last- ing several centuries.		
1650 Hyksos kings			
1575 Hyksos driven out			
1479 Thotmes III and his empire		1400 Rise of Phœnician cities	1500 Splendors of Crete. Golden Age of Minoan rulers
1292 Rameses II	1300 Rise of Assyria	1380 Hittite empire Exodus of Hebrews from Egypt	1350 Mycenæan civilization
1150 Decline of empire	1100 Tiglath- Pileser I Chaldeans in Babylonia	Phœnician colo- nization 1015-935 Hebrew king- dom, David and Solomon	1183 Trojan war
	740 Assyrian empire begins	722 Destruc- tion of Samaria	Lycurgus 776 First Olympiad 800-600 Coloni- zation of Greeks
672 Assyrian invasion			
625 Revival of Egypt	Rise of the Medes	586 Destruction of Jerusalem	621 Draco
Period of Greek influence	606 Fall of Nineveh 604 Nebuchad- nezzar Rise of Persia		594 Reforms of Solon Tyrants in many Greek cities
525 Conquest by Persia	538 Fall of Babylon		509 Reforms of Cleisthenes

<sup>1</sup> The early dates are, of course, estimated. For example, some high authorities think that Menes lived earlier than 5000 B.C. and that Sargon ruled in 3800 B.C.



## Topics

THE PALACE AT KNOSSOS: Hall, *Ancient History of the Near East*, 42-47; Hawes, *Crete, the Forerunner of Greece*, 46-75; Baikie, *Sea Kings of Crete*, 63-116.

MYCENÆ: Cotterill, *Ancient Greece*, 9-17; Stobert, *The Glory that was Greece*, 23-24.

GREEK COLONIZATION: Morey, *Outlines of Greek History*, 139-148; Fling, *Source Book of Greek History*, 29-41; Holm, *History of Greece*, I, 140-148, 267-294.

SOLON: Fling, *Source Book*, 81-86; Cunningham, *Western Civilization in Its Economic Aspects*, I, 99-105; Plutarch, *Lives*, "Solon."

## Studies

1. The charm of Greek scenery. Zimmern, *The Greek Commonwealth*, 13-17.

2. Influence of the geography of Greece.

3. The Cretan palace at Knossos. Baikie, J., in *National Geographic Magazine*, 23 (1912), 7-15.

4. Crete and Egypt. Baikie, *The Sea Kings of Crete*, 139-169.

5. Crete and Greece. Hawes, *Crete, the Forerunner of Greece*, 144-154.

6. Rameses III and the Ægean peoples. Cormack, *Egypt in Asia*, 220-230.

7. The influence of the East upon the Greeks. Hogarth, *Ionia and the East*, 99-117.

8. The Trojan war. Guerber, *Myths of Greece and Rome*, 305-336.

9. Family life in the Homeric age. Fling, *Source Book of Greek History*, 1-7.

10. The city-state. Botsford, *Source Book of Ancient History*, 97-101.

11. Pandora and her box. Guerber, *Myths of Greece and Rome*, 28-35.

12. Jason and the Golden Fleece. Guerber, *Myths of Greece and Rome*, 263-274.

13. The Lower World of Greek Mythology. Guerber, *Myths of Greece and Rome*, 160-170.

14. The oracle at Delphi. Snedeker, *The Spartan*, 343-354, 366-370.

15. The Olympic games. Blumner (Zimmern), *Home Life of the Ancient Greeks*, 352-359.

16. The training of the Spartans. Fling, *Source Book of Greek History*, 66-76.

17. The Peloponnesian League. Botsford, *Source Book of Ancient History*, 119-121.

18. The reforms of Cleisthenes. Davis, *Readings in Ancient History*, I, 120-129.

### Questions

1. Into what three parts is Greece divided geographically? Show how they are different and name a city or place in each.

2. What was the nature of the geography of Greece? How did the geography influence the people? Point out on the map: Sparta, Argolis, Olympia, Corinth, Ægina, Salamis, Plataea, Thebes, Eubœa, Thessaly, Chalcidice, Delos, Rhodes, Samos, Miletus, Ephesus, Sardis, Phocœa, Hellespont, Propontis and Bosphorus.

3. Name and give the difference between the first three civilizations of the Ægean area.

4. What were Knossos, the minotaur, the labyrinth, the lion gate, the Vaphio cups?

5. Why was the horse so important that it was considered sacred by many ancient peoples? Why did the Athenians accept the offer of Athena (Minerva), the olive, instead of that of Neptune, the horse? (Compare § 121.)

6. Name the three great epic poems of the Greeks and the Romans, with the author of each. To what extent do they relate facts, do you think?

7. What were the three homes of the Greeks? What were the two chief Greek races? What other countries had used city-states?

8. Name and explain the three chief bonds of unity among the Greeks. Were the Greeks united or separated by the geography of their country? By the temperament of the people?

9. Write a short paper telling about an imaginary visit to either the Delphian oracle or to an Olympic contest.

10. How were Greek colonies established? Point out on a map two of importance east or northeast of Greece, two in southern Italy, two in Sicily, one in France. What important modern cities have grown out of Greek colonies?

11. Compare Sparta and Athens in regard to manner of living, interests of the people, and influence on Greece.

12. What is meant to-day by the word Spartan? What was the importance to Greece of the military methods of the Spartans? of the Peloponnesian League?

13. Trace the development of Athenian democracy in the reforms of Draco, Solon and Cleisthenes.

14. To what extent is the early history of the Ægean area a political history? an economic history? a social history?

PART II

THE EXPANSION OF THE NATIONS, 550-146 B.C.





## A. GREECE

### CHAPTER V

#### GREECE AND PERSIA

**156. The Period of Expansion, 550–146 B.C.** — Although there had been several small empires before 550 B.C., the great empires of the ancient world were established during the four centuries from 550 to 146 B.C. The first of these was that of the *Persians*, which extended from the Ægean Sea to the Indus River. The second was that of *Alexander* the Great, which was larger, for a short time, than that of the Persians. The third was that of the *Carthaginians* in the west. It covered most of the western Mediterranean basin. The last and greatest was that of the *Romans*, which showed that it was to be the only empire of the Mediterranean world, by its conquest, in 146 B.C. of both Carthage and Greece.

Succession  
of great  
empires.

#### THE GEOGRAPHY OF ANCIENT EXPANSION

**157. The Three Geographical Areas of Ancient Empires.** — In the study of the history of the ancient world, we find that there were three great geographical areas over which the empires extended. The first of these is that *inland area of western Asia*, extending on the west from the great bend of the Euphrates eastward to the Indus River and the borders of India. The second and the third are simply subdivisions of that great important area, the Mediterranean basin. For the sake of convenience in the study of history, however, we may consider the Mediterranean basin as divided into two, the *eastern Mediterranean*, from the Euphrates to the Ad-ri-at'ic Sea and

Ancient  
empires  
were in  
Asia, in  
the eastern  
Mediterranean  
area or in  
the western  
Mediterranean area

from the Danube to Nubia, and *the western Mediterranean*, from the heel of Italy west to Gibraltar and from the Sahara desert north almost to the English Channel.

The geographical unity of the Mediterranean basin.

**158. The Mediterranean Basin as a Whole.** — The history of the ancient world is preëminently the history of the Mediterranean basin. We must think of the Mediterranean Sea, and of the basin which is drained into the Mediterranean Sea, as a whole, for it is a single geographical area. Not only does the great sea form the connecting link between Spain and Egypt, between north-western Africa and Greece, but there is no very great difference between the climate of the north and the south shores. In summer there is little rain in Greece and southern Italy, as there is in northern Africa.

The Mediterranean basin was surrounded by mountains.

Not only is the Mediterranean Sea the largest salt-water lake in the world, but it is shut in on almost all sides by rather high mountain ranges that are not far inland from the shores of the sea. This mountain boundary separates the sea from the rest of the world; although there are a few outlets to the outside world.<sup>1</sup>

The people of the basin had common interests.

The river valleys of the Mediterranean basin are small.<sup>2</sup> All of the people of the Mediterranean basin therefore lived within easy communication of the Mediterranean Sea and looked to the sea rather than inland for trade with their neighbors, and for the interchange of ideas. Four great peninsulas on the north gave some isolation to the people that inhabited them. These are Asia Minor, Greece, Italy and Spain. The Carthaginian peninsula,

<sup>1</sup> The Mediterranean basin offers a few passages to the outside world, on the northeast to the Black Sea, on the east by the Euphrates, on the southeast by the Red Sea, on the west, across France and through the strait of Gibraltar to the Atlantic. The Mediterranean basin was a mountain-rimmed basin with several good but easily defended outlets to the outside world.

<sup>2</sup> Even the Nile valley, long as it is, has a cultivated area of but 10,000 square miles north of the rocky barriers of the Nile cataracts.

as well as these northern peninsulas, brought its people into contact with all Mediterranean interests.

**159. The Eastern and Western Mediterranean.** — Italy, Sicily and the Carthaginian peninsula almost divide the Mediterranean Sea into two parts, an eastern and a western. In fact, during the period that we are now studying, that is, the four centuries from the rise of Persia to the conquest of Greece and of Carthage by Rome, the eastern Mediterranean had one history, the western Mediterranean another.

Separate histories of east and west Mediterranean (550–146 B.C.).

During the first half of this period Persia was in control of the eastern Mediterranean. Then came Alexander, and at once the eastern Mediterranean became Greek, and it remained Greek not only up to the coming of the Roman conquerors, but for centuries after. In fact, long after the eastern Mediterranean was incorporated into the Roman world state, it was Greek rather than Roman. Its civilization was a combination of Greek and oriental elements, and it never became Roman in the sense that the West did.

Early supremacy of Persia and later supremacy of Greece and Greek civilization in the eastern Mediterranean.

Carthage considered the western Mediterranean a “Carthaginian lake” for several centuries. About 200 B.C. Rome became the dominant power in the West, and, after the conquest of Greece by Rome in 146 B.C., the eastern Mediterranean as well during the next two centuries was brought under Roman sway.

Early Carthaginian supremacy and later Roman supremacy in the western Mediterranean.

## THE PERSIAN EMPIRE

**160. Empires before the Persian.** — There had been numerous empires before the Persian empire was established about 550 B.C. These early empires had been small and were poorly governed compared with the later Persian empire, with that of Alexander and with that of Rome. The two very early empires had been those of *Sargon* of

Babylonian, Egyptian, Hittite and Assyrian empires.

Agade and of *Hammurabi* which extended nominally to the Mediterranean, but in reality, as we have already noticed, were confined to the Tigris-Euphrates basin. Then came the empire of the *Egyptians* which lasted for several centuries and, under Thotmes III, extended beyond the great bend of the Euphrates, but usually was limited to Palestine in Asia. The *Hittite empire*, before the time of Rameses II, covered all of eastern Asia Minor and Syria, and dominated also Mesopotamia and western Asia Minor to the Ægean. The short-lived *Assyrian empire*, which developed later, was the largest of these early empires, for it extended from the table-land of I-ran', or Persia, into Egypt on the southwest and into Asia Minor on the northwest.

Extent of  
the Median  
kingdom.

**161. The Kingdom of the Medes.** — The Assyrian empire fell to pieces when Nineveh was captured by the combined armies of the Babylonians and the Medes (§ 60). The Medes gained the highlands from the Caspian sea west to the Halys river, halfway across Asia Minor.

The Medes  
and other  
"Indo-  
European"  
peoples.

The Medes were a hill people, unrelated to the Semitic dwellers in the Tigris-Euphrates valley and closely related to the Persians, another hill people who had moved down onto the north slope of the Persian Gulf. These hill people spoke a language which is distantly related to English and is connected with the old classical language of India, the San'scrit, so that all of these related languages, Sanscrit, Persian, Greek, Latin, French, German, English and many others are called *Indo-European*. This does not mean that the Indians and the Persians belonged to the same *race* as ours, but it means that the languages of all of these peoples developed from the same stock, the language of one tribe being borrowed by many people of different races because it was more satisfactory than their own.







**162. Cyrus, the Conqueror.** — From their little province on the Persian Gulf the Persians reached out first into Media. Cyrus, the king of the Persians, having removed the king of Media (550 B.C.), placed himself on the throne of the Medes. At this time there were four kingdoms in the Orient, that of the Medes, the kingdom of Lydia in Asia Minor,<sup>1</sup> that of Nebuchadnezzar and that of Egypt.

Cyrus the Persian  
seizes the  
Median  
throne.



Cylinder of Cyrus (with an account of his capture of the city of Babylon, B.C. 538).

Any one who could unite these would have an empire far greater than that of the Assyrians.

As soon as Cyrus became king of Media, he was called upon to defend his western boundary, the river Halys. From the river Halys to the Ægean Sea was the kingdom of Lyd'i-a. Crœsus, king of Lydia, marched against Cyrus, expecting to destroy the Median kingdom, but

Crœsus of  
Lydia is  
conquered  
by Cyrus.

<sup>1</sup> *Lydia* had been an inland kingdom without a sea coast, but it had gradually made treaties with the Greek cities of the Ægean coast or had conquered them. Its king at this time was Crœ'sus, and his wealth seemed so vast to the poor Greeks that "rich as Crœsus" has passed into a byword. Crœsus was anxious to rule all of Asia Minor, so, when Cyrus became king of Media, a greater Persia, Crœsus went to Delphi and consulted the oracle. He was told that, if he crossed the Halys river, he would destroy a great kingdom.

quickly lost his own, for Cyrus very promptly conquered Lydia (546 B.C.).

Later conquests of Cyrus and Cambyses.

Cyrus soon after brought his armies into the Tigris-Euphrates valley, and in 538 B.C. he captured the city of Babylon after a prolonged siege. When he added to this Syria and Palestine and the cities of Phœnicia, Cyrus had an empire far larger than that of the Assyrians, for he had extended his conquests to the east also. His son Cam-by'ses went down into Egypt, where he spent several years.

Darius reconquers the revolted provinces.

**163. Darius, the Organizer.** — When Cambyses died on the way back from Egypt, his army supported the claims of Da-ri'us to the throne. After many campaigns Darius not only conquered all the rebels,<sup>1</sup> but he organized such an empire as the world had never seen.

Government of the provinces in early empires.

Before this time the provinces of the early empires had been ruled by native princes who obeyed the commands of their king because they did not dare do otherwise, or by "governors-general" who were generals of the imperial army sent out to rule the various provinces. These generals were almost as fond of revolting as were the native princes, because they wanted the power of the king and hoped to take his place on the throne.

Government through satraps, generals and secretaries.

**164. How Darius Ruled the Persian Empire.** — Darius divided the Persian empire into about twenty separate and well-organized provinces. Over most of the provinces he placed a *governor*, called a "sa'trap," a *general* of the army, and a *secretary*.<sup>2</sup> As no one of these had powers

<sup>1</sup> Darius found that almost every province of the empire was in revolt against him, and it took him a great many years to restore order throughout the empire. He captured Babylon by marching along the dry bed of the Euphrates, when the city was in the midst of a feast.

<sup>2</sup> Over each of the provinces on the frontier, where there was danger of invasion, he placed a general of the army who had both military and civil authority. These generals were too busy to revolt and too far away to be dangerous, if they did rebel against the rule of the "Great King."

except in his particular line of work, there was small danger of any successful rebellions.

In addition Darius sent out royal messengers to see whether the provinces were being governed properly, and some imperial judges.<sup>1</sup> He improved the *roads*, so that officials and the army could travel more quickly from one part of the empire to another. This Persian empire lasted, with very slight changes in extent of territory or in methods of government, until it was conquered by Alexander the Great, two centuries after Cyrus. Perhaps the most interesting of the works of Darius was his attempted conquest of Greece (§ 168). This was the beginning of the conflict known in history as the Persian Wars.

Supervision,  
finances  
and roads.

**165. Character of the Persians.** — The Persians bribed their way to success, since they had a great deal of gold. Yet “the most disgraceful thing in the world, they think, is to tell a lie, the next worse to owe a debt, because, among other reasons, the debtor is obliged to tell lies.” “Their sons are carefully instructed, from their fifth to their twentieth year, in three things alone — to ride, to draw the bow and to speak the truth.” “There is no nation which so rapidly adopts foreign customs as the Persian. As soon as they hear of any luxury, they instantly make it their own.” This, then, was the race that came into conflict with the Greeks. In many ways they were a simple, hardy and courageous people who ruled severely a vast motley of subject peoples, but they were a people given to bribery, to hard drinking, and fond of luxury.

Virtues  
and vices  
of the  
Persians.

**166. Persian Religion.** — Some time before the Persians came into conflict with the Greeks a great religious teacher had established a new religion among them. The old

Theology  
and mo-  
rality of  
the Per-  
sians.

<sup>1</sup> For some of the more central provinces he sent out *imperial judges* who held courts at Susa, the capital, at Babylon, and in a few other important cities. Darius compelled each province to pay its own expenses, and furnish money for the *imperial treasury* as well.

religion was a worship of the forces of nature and was looked after by priests called magi, from whom we get our word magic. The new religion was called *Zo-ro-as'trian-ism*. It taught that the world is ruled by two great Spirits, a greater Spirit of light, and a lesser spirit of darkness. The Persians did not believe in images, but they worshipped the God of Light by prayer, sacrifice, purity and the use of the divining rod. As in the Egyptian Book of the Dead, a high moral standard of living was required. In fact, the Persians are one of the earliest peoples whose religion really included morality.

### THE PERSIAN WARS

The Ionic cities of Asia Minor under Lydia and Persia.

**167. The Ionic Revolt, 500 B.C.** — Among the most important of the Greek cities before the Persian wars were the Ionic cities of Asia Minor. In the time of Cræsus some of these cities had a much better culture than Athens or any other city of Greece. Miletus was allied with Lydia, and a few other cities were subjects of Lydia, paying tribute, but being left alone by the Lydians so long as they furnished money. When Cyrus conquered Lydia, he compelled most of the Ionic cities to pay tribute.<sup>1</sup>

The burning of Sardis and the recapture of the Ionic cities.

In 500 B.C. the people of these Ionic cities united and revolted against Persian rule. They marched against Sar'dis, the capital of Lydia, which they burned and immediately abandoned. After several years of fighting the Persians captured Miletus and the other cities, burning most of them, killing many of the men and taking as slaves some of the women and children. In the first part of the revolt, the expedition against Sardis, the Athenians had taken part, for they were friendly with the Ionian

<sup>1</sup> The Miletians bought a treaty so that they might continue their trade. The people of one city moved in a body to Sar-din'i-a rather than submit to the rule of a Persian despot.

cities and were afraid that Persia would compel them to take back Hippias as a tyrant (§ 153). This interference of the Athenians in Asiatic affairs angered the Persians.

**168. Attempted Invasion of Greece by the Persians.** — Darius immediately made preparations to punish the Athenians, having a slave repeat to him every day: "Master, remember the Athenians." An expedition was fitted out which came by land and water along the north

First attempted Persian invasion. Persia demands earth and water.



Marathon, looking toward the Sea.

shore of the Ægean Sea. When the fleet was badly damaged by a storm off one of the capes, the expedition was abandoned. Messengers were now sent by Persia to the cities of Greece demanding earth and water in token of submission. Most of the cities of Greece gave earth and water, but Athens and Sparta threw the messengers into pits, telling them to help themselves.

**169. Marathon, 490 B.C.** — Darius now had a new fleet fitted out which sailed directly across the Ægean Sea against Athens. A hundred thousand soldiers were landed



Notable  
victory of  
the Athenians at  
Marathon.

on the north shore of Attica, at Mar'a-thon, about twenty-five miles from Athens. The Athenians had already sent out frantic appeals to Sparta for help, but the Spartans would not march before the full moon. Ten thousand Athenians, supported by a thousand troops from Platæa, under the command of Mil-ti'a-des, charging down the slope of Marathon upon the Persian forces, drove them in confusion into their ships.<sup>1</sup> Before this time no soldier, Greek or barbarian, had been able to stand before the Persians.

Significance  
of Marathon.

Even the stolid Spartans, coming too late by forced marches, 140 miles in three days over rough paths, warmly praised the valor and the skill of the Athenians. Everywhere throughout Greece hope revived. The Persian was not invincible, after all, and Greece might be kept free.

The Athenians support the naval policy of Themistocles and banish Aristides.

**170. Themistocles and Aristides.** — The effect of Marathon on Athens was remarkable. It gave the Athenians new courage. It made them confident, determined and willing to undergo any hardship rather than surrender their free institutions. Athens was now compelled to choose between two leaders. One was *The-mis'to-cles*, a shrewd, unscrupulous politician, who had great power of persuasion and understood both the great danger and the need of thorough preparation against the Persians. The other was *Ar-is-ti'des*, the Just, a man so fair-minded that he would vote against his own interest, a man who was selected to settle disputes because his decision would be better than that of the famous Athenian courts, but a man less able than Themistocles. When these two leaders asked for the support of their policies, the people voted

<sup>1</sup> A swift runner carried the news of the great victory to Athens, whither the army returned the next day, since the Persians had immediately set sail in order to take Athens by surprise, before the defenders returned.



in favor of Themistocles, and they ostracized Aristides so that Themistocles should have a free hand.<sup>1</sup>

**171. The Naval Policy of Themistocles.** — Before the battle of Marathon Themistocles had realized that Athens' future depended on her becoming a great naval power. To do this she must have a navy and a port that could be fortified. The Piræus was therefore selected as a port and the fleet was developed until in 480 B.C. Athens had 180 triremes, a trireme being a war vessel with three banks of oars.

Construction of a fleet after Marathon.

When the Persians made their great expedition against Greece in that year, the Athenians asked advice of the Delphic oracle.<sup>2</sup> They were told that the Athenians would suffer loss of life at Sal'a-mis, an island near Athens, but that they should depend on the wooden walls for safety. Themistocles persuaded the Athenians that the wooden walls meant the ships, and that they would gain a great naval victory at Salamis.

The oracle urges dependence on their wooden walls.

**172. The Expedition of Xerxes, 480 B.C.** — Many things had happened in the Persian empire in the ten years since the victory had been won by the Greeks at Marathon. Darius had died and revolts in Egypt had delayed the expedition against Greece. The new king, Xerxes, was much less able than his father. Having gathered a great host from all the peoples of his empire, he proceeded to build a bridge across the Hellespont. When a storm destroyed the first bridge, he had his attendants lash the waters of the Hellespont to punish them for their insubordination. Finally, he crossed into Thrace and came

Xerxes gathers a great army and crosses the Hellespont.

<sup>1</sup> The story is told that one citizen, who did not know Aristides, asked him to mark a ballot (a bit of pottery) with the name Aristides. Aristides asked the citizen what he had against Aristides. "Nothing," he replied, "but I am tired of hearing him everywhere called the Just."

<sup>2</sup> The oracle had been favorable to the Persians that year, for the Greeks seemed to stand small chance of success, on account of the large number of Persian invaders.

down the coast with his army and fleet until he reached the mountain range that divided central Greece from northern Greece.

Failure to  
make plans  
for defence.

A congress of men from most of the Greek states had already met at Cor'inth to discuss plans for the defence of Greece.<sup>1</sup> Jealousy and selfishness kept the Greeks from adopting any definite plan, but ten thousand Greeks were sent to defend the pass at Thermopylæ and a fleet was sent up the coast to coöperate with this small army.

Leonidas  
and his  
three hun-  
dred  
Spartans.

**173. Thermopylæ.** — The pass at Thermopylæ was very narrow, hardly wide enough for carts to pass at its narrowest point, and for a distance, the road follows the edge of the cliff far above the sea. Here the ten thousand took their stand under the leadership of Le-on'i-das, king of Sparta, and 300 Spartans. Below them was spread the great host of the Persians, perhaps 400,000 strong, although He-rod'o-tus places the number at nearly two millions. Day after day the Persians threw their brave and skilled warriors into the narrow pass, only to be driven back with great slaughter. Then a Greek traitor showed them a path which led over the mountain to the rear of the pass at Thermopylæ. The defenders of the pass must retreat or be trapped. Leonidas, the three hundred Spartans and seven hundred Thespians refused to leave. Charging the Persian army, they sold their lives dearly and won immortal fame.<sup>2</sup>

<sup>1</sup> There were three main plans: (1) to construct a wall across the isthmus at Corinth so as to defend the Peloponnesus, and let the rest of Greece go; (2) to depend chiefly on the fleet, and, by destroying the Persian fleet, force Xerxes to retreat; (3) to stop the Persians at the pass which separates northern Greece from central Greece.

<sup>2</sup> Meanwhile the navy had kept the Persians in check. A storm off Ar-te-mis'i-um injured more than a third of the Persian vessels, and, in the narrow strait opposite Thermopylæ between the mainland and the island of Eu-bœ'a, a small fleet like that of the Greeks was better than a larger navy. When the Persians forced the pass at Thermopylæ, however, the fleet withdrew to Athens.

**174. Salamis.** — As the Persians marched southward, the Athenians abandoned their city, withdrawing to the island of Salamis across from the port of Athens, the Piræus. Here the fleet of the Greeks awaited the Persians. When Themistocles found that the Spartan leader would not fight voluntarily, he sent word to the Persian admiral that the Greek ships would slip away unless he advanced at once. The Persians immediately made an

Great victory for Greek fleet (480 B.C.).



Bay of Salamis.

attack, overconfident and without careful plans. In the narrow strait between Salamis and the mainland only a small number of vessels could fight at once, and vessel for vessel, the Greeks were far superior to the Persians. In fact, the Greeks were desperate, since the Persians were surrounding the island. The battle raged for several hours, King Xerxes watching it from his throne on a promontory overlooking the channel. The outcome was not long in doubt. The Greeks had the advantage from the first, and the Persian fleet was almost destroyed. Xerxes at once made preparations to return to Asia,<sup>1</sup> placing his

<sup>1</sup> Xerxes' retreat was hastened by a message from Themistocles that the Greeks had proposed sailing to the Hellespont, for the purpose of

ablest general, Mar-do'ni-us, in command of the army which he left for the conquest of Greece.

Mardonius, completely defeated, withdraws from Greece.

**175. Plataea, Mycale and Himera.** — The next spring (479) Mardonius came down from his winter quarters in northern Greece to complete the conquest of the obstinate Greek states. He advanced to the patriotic little city of Plataea, where he was met by the Spartans and their allies. Although the Persians came near winning a decisive victory, in the end they were overwhelmingly defeated.<sup>1</sup>

Victory of the Greek fleet at Mycale (479).

About the same time, the same day that the battle of Plataea was fought, Herodotus tells us, at Myc'a-le, a cape of Asia Minor, the Greek fleet met the Persian vessels which had escaped from Salamis. These were captured and burned. It was a long time, however, before the Ægean and Asiatic cities were freed from Persian rule.

Invasion of western Greek cities by Carthage (480 B.C.).

While this great expedition of Xerxes threatened Greece, the important Phœnician city of Carthage had been attacking the Greek cities of Sicily. *The Carthaginians were defeated at Him'e-ra* by Ge'lon, tyrant of Syracuse (480 B.C.). (§ 307.) Thus western Greece was freed from danger at the same time as Greece proper.

The progressive Greek cities of Asia Minor ceased to develop under Persia.

**176. The Importance of the Greek Victory.** — The importance of the victory of the Greeks over the Persians can be understood better when we study chapter VIII on the Place of Greece in History and compare the civilization of the Orient (chapter III) with the culture of the

destroying the bridge, but that they would not be able to do so for a few weeks. In fact, all of the Greeks were only too anxious that a way of retreat should be left open to Xerxes.

<sup>1</sup> Through bad management the Greeks were almost shut off from a decent supply of water. They hesitated to attack, however, because the auspices were not favorable. When the Persians were almost in their midst, the auspices suddenly became favorable, and the Peloponnesian soldiers proved their skill as well as their courage. Herodotus tries to make us believe that the Greek loss was a few hundred and the Persian loss was a quarter million men.

Greeks. What the Persian rule did for the Asiatic Greeks we have already noted. Before Persia gained control of western Asia Minor, the Asiatic Greek cities were the most intellectual and the most progressive of the Greek world. Under Persia they continued their commerce and seemed prosperous, but they fell behind their kinsmen in Greece, and in the West, in arts, science and general culture. Almost without exception their ablest men migrated to free Greece across the Ægean.

The national patriotic outburst which Greece showed in her contest with Persia carried Greece forward rapidly to her Golden Age. Never before and never since has so brilliant a period been found as that half century following the Persian wars. Certainly Greece under Persia could never have been greater than Greece had been before the Persian wars, and the world would have lost much of that art, literature and philosophy which we now consider the best that the world has ever seen. What Herodotus wrote of Athens after she rid herself of her tyrants (§153) might truly be said of Greece during the "Golden Age." "It is manifest that not in one but in every respect the right of free speech is a good thing, if indeed the Athenians, so long as they were under their tyrants, were no better in war [and in culture] than any of their neighbors, whereas, so soon as they had got rid of their tyrants they became a long way the best. This makes it plain that, when subjects, they were slack because they were only working for a master, but, when liberated, each became eager to achieve success for himself."

The national patriotism aroused against Persia stimulated art, literature and general culture.

**177. Summary.** — With the exception of the Egyptian empire, all the empires before the Persian were in western Asia. In 550 B.C. there were four great kingdoms, Media, Lydia, the new Babylonian kingdom and Egypt that were conquered in turn by Cyrus or by his son. Cyrus was the first "Great king" of the Persians, a hardy, honest and

The Persian empire



moral hill people. When Darius became king of the Persian dominions he organized them into a consolidated empire which he and his successors ruled from his capital, with satraps, generals and secretaries in the provinces.

The Persian empire had covered all of western Asia and desired to annex Greece. In 490 an expedition crossed the Ægean Sea against Athens. This force was badly beaten by a much smaller Athenian army at Marathon, but Greece was unable to unite on any policy of defence. Athens, however, following the advice of Themistocles, prepared a fleet. In 480 Xerxes gathered a great host from all of his western provinces. At Thermopylæ he was checked by Leonidas and his Spartans. The fleet now withdrew to Salamis, where a great naval victory was gained by the Greeks in the narrow channel. Xerxes immediately left Greece, and the next year his army was beaten at Plataea and his navy at Mycale. Later the Ægean islands and the Asiatic cities were freed from the Persians. Greece was now able to develop the fine civilization of her Golden Age.

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### Topics

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MARATHON: Davis, *Readings in Ancient History*, I, 137-144; Holm, *History of Greece*, II, 16-24; Creasy, *Decisive Battles of the World*, chapter I.

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## Studies

1. The empire of Hammurabi. Boscawen, *The First of Empires*.
2. How the Assyrians governed their empire. Winckler, *Babylonia and Assyria*, 289-298.
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4. Persian customs. Botsford, *Source Book of Ancient History*, 59-65.
5. The Persian empire. Wheeler, *Alexander the Great*, 187-207.
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8. Themistocles and Aristides. Davis, *Readings in Ancient History*, I, 144-150.
9. Athens and the Delphian oracle (480). Davis, *Readings in Ancient History*, I, 151-154.
10. The nations and their equipment in Xerxes' army. Davis, *Readings in Ancient History*, I, 155-158.
11. How Leonidas held the pass at Thermopylæ. Davis, *Readings in Ancient History*, I, 165-175.
12. The battle of Salamis. Davis, *Readings in Ancient History*, I, 185-190.

## Questions

1. Name the three great areas of ancient empires. Tell why we must consider the Mediterranean basin as a whole geographically. Why should we distinguish between the eastern and the western Mediterranean, historically?
2. Name, in chronological order, the empires of the ancient near East. Give the approximate period, the chief ruler and the extent of each.
3. Show how Cyrus created the greatest empire up to his time by conquering the four great kingdoms of 555 B.C. (See map, p. 131.)
4. Compare the rule of Darius with that of earlier rulers. Were not the Persians more honest, more religious and more humane than the Babylonians and the Assyrians?
5. How did Persian rule affect Miletus and other Greek cities in Asia Minor? Would not Persian rule in Greece have brought

Greece into closer contact with the civilization, the trade and the wealth of the East? Why, then, was the danger from Persia so great?

6. What was the importance of Marathon? of Thermopylæ?

7. What was the effect of Greek victory over the Persians on Greek unity? on the independent spirit of the Greek cities? on the leadership of Sparta? on art and culture?

## CHAPTER VI

### HELLENIC GREECE

#### THE GOLDEN AGE OF GREECE (479-431 B.C.)

**178. Formation of the Confederacy of Delos.** — Athens organized a maritime league against Persia. Salamis and Plataea had freed Greece, but the contest with Persia was by no means ended. Persian tyrants still held most of the islands of the Ægean, and Persian rulers and troops still held the Greek cities of Asia Minor. Again Athens came to the front as the real leader of Greece. There was organized a maritime confederacy made up of Athens and a few other coast cities of Greece, of the Greek islands and some Greek cities in Asia Minor. Territorially it corresponded rather closely to the religious amphictyony of earlier times (§ 134). It was called the Delian League, or Confederacy of Delos, and its headquarters were at the island of Delos, where was located the shrine of Apollo that had been for centuries the centre of the Delian amphictyony.

**179. Organization and Work of the Confederacy of Delos.** — The Confederacy had a *congress* made up of one delegate from each city in the Confederacy. The common treasury was in Delos. Each of the large cities contributed one or more ships, the smaller cities giving a sum of money. It was left to Aristides, the Just, who had been recalled from exile before the invasion of Xerxes, to decide how many ships or how much money each member of the Confederacy should contribute, for all knew that Aristides would give them a "square deal."

Under the leadership of *Cimon*, son of Miltiades, the fleet of the Confederacy gradually freed the Ægean

Cimon frees the Ægean and Asiatic cities from Persian rule.

islands from the Persians. Then the Confederacy drove the Persians from the Greek cities of Asia Minor, Cimon destroying a new fleet that the Persians had gathered. Within fifteen years after Salamis the Greeks, under Athenian leadership, had freed themselves entirely from Persian rule.

Attempted secession of island cities gives Athens excuse to form the Athenian empire.

**180. Formation of the Athenian Empire.** — As the Confederacy of Delos had been formed to drive out the Persians, and the Persians had been defeated, one of the island cities withdrew from the Confederacy. Athens conquered her and brought her back as a *subject state*, which was forced to pay *tribute*; but had no share in the affairs of the league. In a few years almost every city in the Confederacy, having rebelled against the rule of Athens in the Confederacy, was made into a subject state. Then the treasury was removed to Athens and the money was used to build up the Athenian navy or to build defences or public buildings in Athens. *The Confederacy of Delos had become the Athenian empire.* It was the experience of Greece, just as it has been the experience of America, that a league or confederation either fails to accomplish very much or is changed into a stronger union.

Athens develops her sea power.

**181. Athens becomes a Walled Seaport.** — Since Themistocles showed the Athenians that their hope of greatness lay in the development of their naval strength, Athens had been ambitious for *sea power*. She had at first built a great wall around the city. When the Spartans, through jealousy, objected, Themistocles went to Sparta to talk the matter over with the Spartan leaders. Before the Spartans realized that Themistocles was “playing for time,” the walls were so high that Athens was practically a walled city.

The port of Piræus was also defended by a strong wall several miles in extent. The next step was taken by *Per'i-cles* about twenty-five years later, when he built

two "long walls," twelve feet thick and thirty feet high, connecting Athens with the Piræus. Athens was now a

Fortification of Piræus and the long walls.

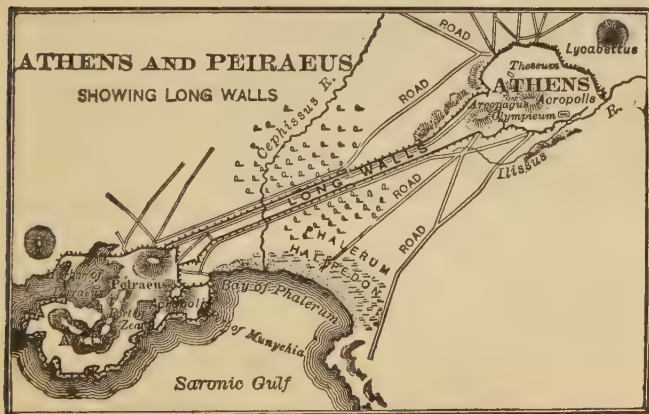


Piræus (Munychia).

seaport and was invincible, so long as she held control of the sea.

**182. Importance of the Athenian Empire.** — The empire which Athens held together for about a half century included all of the islands of the Ægean and most of the coast cities on the west, north and east shores of the

How the Athenian empire united and helped the Greeks.



Ægean. Athens ruled the empire absolutely, no city being allowed to decide any imperial policy. The empire, however, did three things: (1) *It united the maritime cities* of the Greeks, protecting them from the Persians and other enemies, and giving them prosperity that they had never had before. Athens tried also to build up a great land empire. Naturally this was opposed by Sparta, the military leader of Greece. Athens' attempt therefore failed. (2) *It upheld democracy* in all of the cities of the league. If any city was seized by a tyrant or by its aristocrats, Athens forced the citizens to rule themselves again, through their assembly. (3) *Athens sent out colonies* which were unlike the earlier Greek colonies. Every colonist still retained his Athenian citizenship and helped to govern the colony in which he resided.

The democratic character and policies of the assembly.

**183. The Athenian Democracy. The Assembly.** — What was the democracy that ruled Athens and the Athenian empire?



Seats in the Theatre, Athens.

It was made up of all male citizens of Athens, that is, of Attica, above the age of thirty years. These citizens gave almost their entire attention to public affairs, for there was nothing the Athenian

loved so well as to meet his fellow-citizens and discuss politics or war, or listen to speeches or debates. Even the poorest citizen was able to give considerable time to the assembly, in which affairs were discussed, for the great Pericles saw that the state paid for attendance at the as-



sembly, paid for jury service and furnished free seats at the theatre.

In this assembly business was considered, after it had been proposed by or brought before a *council* of fifty officials,<sup>1</sup> the erection of public buildings was debated, the holding of festivals or questions connected with the navy, the subject states, the allies or the colonies were discussed, and war or peace was decided.

Powers of the assembly and council.



The Bema.

Under the leadership of men like Themistocles, or Aristides, or Cimon, or Pericles, this assembly made Athens great, but it was an assembly ruled by leaders. As time went on, it banished all of these leaders except Pericles, and most of them died in exile. After the death of Pericles, it was swayed from one extreme to another. At one time it decided that all of the people in a revolting subject state, Mytilene, should be put to death, but the next day this harsh decision was changed. The assembly had no policy but that of its leaders. It was successful only so long as it was well led.

The Athenian democracy a popular government by leaders.

**184. Public Positions in the Athenian Democracy.** — In Athens there were many offices and a vast number

<sup>1</sup> There were ten councils of fifty members, each of which looked after affairs for thirty-six days in the year, for which they were chosen.

Offices  
filled by  
election or  
by lot.

of public positions. Some of the offices, such as those of the general, engineers and financial experts, were filled by popular election. The other offices and public positions were filled by lot, and many of the offices could be held only once. They were therefore "passed around," giving public training to a great many men.

The popu-  
lar juries  
and trials.

Every year six thousand men were drawn for jury service. One thousand were held in reserve and the rest were divided into ten juries of 500 each. When a case was to be tried before one of these juries of from 200 to more than a thousand Athenians, the parties were obliged to plead in person. Professionals wrote many of the arguments, but the delivery, if not the writing of the speeches, tended to make the Athenians orators and debaters. It can readily be seen that this was a more popular system of administering justice than our own jury system. In addition, more citizens were brought actively into public affairs. It was a system, however, that could be used only by a people whose citizens had a great deal of leisure and intelligence.

Extent and  
importance  
of Greek  
democracy.



Pericles.

The great-  
ness of  
Pericles  
and the  
greatness  
of Athens  
under  
Pericles.

This was the democracy that Athens tried to make her allies and her subject cities copy. This was the democracy to which the modern orator looks back as the highest political product of the ancient world.

**185. The Age of Pericles.** — The leader of the Athenian assembly during the greater part of the Golden Age of Greece, the first citizen of the first Greek city, the "uncrowned king" of the Athenian empire, was Pericles. Pericles was a born leader, a man of considerable ability and of great moderation; a statesman, an orator and a patron of all the arts. So much

did he dominate Athens and so much did Athens dominate Greece, that the quarter century before the outbreak of the Peloponnesian War is called the Age of Pericles. In general, it was an age of peace and prosperity, for the fear of Athens kept the Persians in the East and the Carthaginians in Africa.

The greatness of Athens may be shown by a speech made by Pericles, not long before his death.<sup>1</sup>

The greatness of Athens as shown in the "funeral oration" of Pericles.

"Our form of government does not enter into rivalry with the institutions of others. We do not copy our neighbors, but are an example to them. It is true that we are called a democracy, for the administration is in the hands of the many and not of the few. But while the law secures equal justice to all alike in their private disputes, the claim of excellence is also recognized; and when a citizen is in any way distinguished, he is preferred to the public service, not as a matter of privilege, but as the reward of merit. Neither is poverty a bar, but a man may benefit his country whatever be the obscurity of his condition. . . . Because of the greatness of our city, the fruits of the whole earth flow in upon us: so that we enjoy the goods of other countries as freely as our own. Then again our military training is in many respects superior to that of our adversaries. . . . We are lovers of the beautiful, yet simple in our tastes, and we cultivate the mind without loss of manliness. Wealth we employ, not for talk or ostentation, but when there is a real use for it. . . . To sum up: I say that Athens is the school of Hellas, and that the individual Athenian, in his own person, seems to have the power of adapting himself to the most varied forms of action with the utmost versatility and grace."

**186. The Athens of Pericles.** — Athens was not only the centre of the Athenian empire; it was the centre of the Greek world in the great half century following the Persian wars, which is rightly called a *Golden Age*. Athens was the magnet that attracted every Greek who excelled in literature, art or philosophy. In the whole *Hellenic period*, that is, from the Persian wars to the empire of

How Athens attracted the ablest Greeks from Asia, Greece and the West.

<sup>1</sup> The so-called Funeral Oration, reported by Thucydides.



Photo by Geo. F. Howell

Porch of the Maidens (Erechtheum, Athens.)

The build-  
ings of the  
Acropolis.

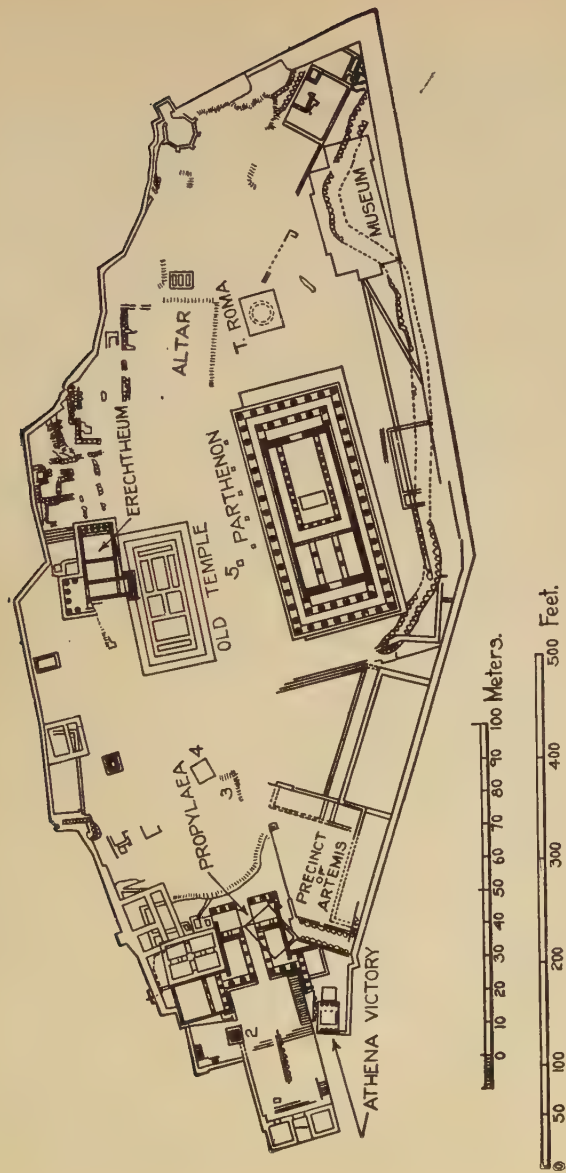
**187. The Beautiful Buildings of Athens.** — It was during the Age of Pericles, while Athens had plenty of money in her treasury, that Athens constructed the most beautiful public buildings in the world. Many of these were on the heights of the Acropolis in the centre of the city. The approach to the *Acropolis*, the *Pro-py-læ'a* with its attractive steps and columns, was completed within five years. Once at the top of the Acropolis one faced the *gigantic statue of A-the'na*, whose spear-head served as a beacon to ships approaching the Piræus. Beyond, at the left, was the *Er-ech-the'um* with its "porch of maidens," and, at the right, the *Par'then-on*, the

Alexander, an Athenian was said to be not a man born in Athens, but one who fitted into the intellectual atmosphere of Athens. It is not strange then that the Athens of the Hellenic period, and even of the Hellenistic period after Alexander, was the most bril-

liant intellectual city of all time, for she had the best of the Greek writers and thinkers.



Pallas Athena, Parthenon.  
(By Phidias.)



PLAN OF THE ACROPOLIS, BY ROBERT B. DALE



temple of Athena (§ 252), the finest example of Greek architecture, and therefore the finest building, ever constructed. On the south slope of the Acropolis rows of semi-circular seats were placed, forming a theatre in which the renowned dramas of Æschylus, Sophocles, Euripides and Aristophanes (§§ 242-244) were given.

Buildings  
and streets  
in Hellenic  
Athens.

Over to the west of the Acropolis is Mars Hill (the A-re-op'a-gus) where the old men of Athens for centuries had held a famous court. Here the apostle Paul, five centuries later, preached to the Athenians. Beyond Mars Hill was the meeting place of the Athenian assembly (the Pnyx), with the Be'ma or platform over next to the city wall. Other public buildings and statues adorned the city, especially after Alexander's time, but the streets were as narrow and as dirty, and the houses as unattractive as those of many oriental cities. This was a splendid Athens, but it was neither a clean city nor a city of comforts.

#### THE PELOPONNESIAN WAR (431-404 B.C.)

Contrast  
between the  
Golden Age  
and the fol-  
lowing  
century.

**188. Causes and Results of Dissensions in Greece.**—The Golden Age of Greece saw comparatively few wars between the different Greek states, but it was followed by a great conflict, lasting nearly thirty years, which involved all Greece and the Ægean cities. This was called the Peloponnesian war. It was the beginning of a period of strife and dissension which lasted practically a century, and was ended by the battle of Chæ-ro-ne'a (338 B.C.), in which the father of Alexander the Great, Philip of Macedon, united Greece by making Greece subject to Macedon.

Lack of  
national  
spirit due  
to jealousy.

The cause of these dissensions is found in Greek character, for the Greek was jealous. He was so jealous of the success of his fellows that he seemed to take pleasure in sending the greatest Greeks into exile or to death. Each



state was jealous of every other greater than itself, and it was especially jealous of its local independence. The Greeks never had any national spirit. They were never united except in the face of great common danger, or as the subject state of some conquering power.

**189. The Beginning of the Peloponnesian War.** — The Peloponnesian War grew out of the arrogance of Athens and the jealousy of the other states toward Athens. Sparta was jealous because Athens had taken from her the leadership in Greece. Corinth, Æ-gi'na and other cities were jealous because Athens had seized the commerce which they formerly had had. Many other states were jealous because Athens was successful and looked after Athens first, last and all of the time. These jealous states joined with the Peloponnesian League (§ 149) against the maritime league of the Athenian empire and its allies.

Cause: the jealousy of Athens' power and commercial success.

**190. Three Incidents of the First Period of the War.** — The first period of the war lasted ten years (431–421). Three incidents only are worthy of notice. *First:* In the third year of the war Pericles died, during a great plague in Athens. The Athenian empire thus lost its great leader. *Second:* At Pylos, on the west coast of Greece, the Athenians cut off part of the Spartan force, including more than one hundred Spartans. To the amazement of all Hellas, the Spartans surrendered. *Third:* The Spartans tried to strike at Athens' allies and colonies in the north Ægean Sea, since Athens depended for her strength on her control of the sea. These allies also furnished Athens with ships, masts and ship timbers. In 421 a truce was arranged between the Athenians and the Spartans. This is called the Peace of Nicias.

The war to the Peace of Nicias.

**191. The Expedition against Syracuse.** — Although there was no city in eastern Hellas whose commerce or navy could compare with that of Athens, Syracuse in Sicily,

Athenian fear and jealousy of Syracuse

a colony of Corinth, had a large fleet to protect her extensive trade. Fearing that this fleet would be used by their enemies and willing to gain some of the trade that Syracuse had, the Athenians decided (415 B.C.) to send an expedition against Syracuse. They were induced to take this step partly by the eloquence of Al-ci-bi'a-des. Alcibiades was a tall, handsome young man of great ability, but he was selfish and unscrupulous. Alcibiades was typically Greek, for he had those charms that the Greeks especially desired and those qualities which many Greeks possessed.<sup>1</sup>

Being asked to return to Athens, Alcibiades went over to Sparta and advised Sparta to send her ablest general, Gy-lip'pus, to Syracuse. He also urged them to occupy a hill near Athens which controlled all of Attica. After a severe siege, lasting two years, the Athenians were hemmed in the harbor at Syracuse and their forces destroyed.<sup>2</sup> Only seven thousand surrendered; their generals were executed, the rest being sent to the damp unhealthy quarries about Syracuse. The Sicilian expedition was the greatest disaster in Greek history.

**192. Renewal of War by Athens.** — What was the effect upon Athens of the destruction of her fleet and the loss of 40,000 men, including the flower of her army? Never, except in the dark days before Salamis, when Athens had been abandoned to the Persians, did

<sup>1</sup> Alcibiades might have been a second Themistocles. He was appointed to a command of the expedition against Syracuse, but on the eve of the departure for that city, the statues of Hermes were mutilated in Athens. Alcibiades was accused of connection with this act of impiety and was told to return to Athens.

<sup>2</sup> The Athenians sent reënforcements to Syracuse, but the walls of the city were strengthened, and the fleet of their opponents was growing stronger month by month. As the Athenians could not break through the walls of Syracuse, they were in danger of being hemmed into the harbor. Having decided to return to Athens, the Athenians then tried to cut their way out of the harbor. When this failed, they attempted to burn their ships and march overland to a friendly city. This attempt failed.

The Athenian navy hemmed in at Syracuse and the army destroyed.

Remarkable spirit and quick recovery of Athens.

the Athenians show themselves so great. Undaunted by this terrible disaster, Athens recruited a new army and constructed a new fleet. Crippled as she was, she kept up the fight for nine years against Sparta and her allies, and the Persians. She recalled Alcibiades, only to find that he deserted her again.

**193. Downfall of Athens.** — The war against Athens was now being carried on chiefly in the north Ægean. Attica could not supply the city with food, especially as the Spartans destroyed crop after crop. *Most of the food supply of Athens was brought therefore from the Black Sea.* In 405 B.C. the Athenian fleet was surprised and captured by the Spartans at *Æ-gos-pot'a-mi* in the Hellespont.<sup>1</sup> The Spartans slew all of the Athenian prisoners. They now controlled the food supply of Athens.

By the cutting off of the food supply Athens is forced to give up.

The capture of Athens followed quickly, of course. Athens was obliged to destroy her long walls and the fortifications of the Piræus. She was forced to accept the rule of "thirty tyrants," upheld by a Spartan garrison. This was soon overthrown, but Athens never regained her political or naval supremacy. She still remained, for several centuries, the most distinctively intellectual centre of the ancient world.

The humiliation of Athens.

#### ÆGOSPOTAMI TO CHÆRONEA (404-338 B.C.)

**194. Spartan Supremacy (404-371 B.C.).** — The Greek cities had objected to the rule of Athens. They found Sparta much more tyrannical. Sparta forced the cities that had had assemblies to accept the government of

Harshness and treachery of Sparta.

<sup>1</sup> The Athenian assembly helped her enemies by its unfairness. After a great naval victory, a storm arose. The Athenian generals were unable to collect the bodies of most of the dead. They were therefore condemned to death by the assembly. If the body of a Greek was not buried, its "soul" wandered about forever without a fixed abode. The Greek dreaded nothing so much as to be lost at sea.

their aristocracy. In some cities she stationed garrisons to see that Spartan orders were obeyed. She made war on Persia, but at the close of the war, she allowed Persia to keep the Asiatic Greek cities and to control others. Sparta dissolved the leagues of Greek cities that had been formed for defence. There was in this way less opposition to Sparta and also to Persia. Thus Sparta was not only harsh, but she sold out to the Persians the interests of her neighbors and friends.

The ten thousand showed the real weakness of the Persian empire.

**195. The March of the "Ten Thousand."** — The war with Persia grew out of a revolt in the Persian empire. A Persian king died about the time that the Peloponnesian War ended. He was succeeded by an elder son, but a younger son, Cyrus, a satrap of Asia Minor, gathered a force of Asiatics and Greek "soldiers of fortune" and marched against his brother. This force penetrated almost to Babylon. There a battle was fought in which Cyrus was killed. The ten thousand Greeks then fought their way back through Assyria and Ar-me'ni-a to the Black Sea. This was the famous "March of the ten thousand." It showed that the Persian empire was a mere shell which could be destroyed by a good army under an able leader.

Under Epaminondas, Thebes is the leading city of Greece.

**196. Sparta yields to Thebes.** — After the peace with Persia Sparta found that her rule was not accepted quietly by her subject cities in Greece. As she especially feared the Thebans, she seized the citadel at Thebes. But Thebes was revenged. She formed an organization of her young men called the *Sacred Band*. Under the lead of *Pe-lop'i-das* this band regained the city and freed Thebes from the Spartan garrison. Sparta sent an army against Thebes, but the Thebans had discovered a new way of fighting by massing their men several lines deep. Under *E-pam-i-non'das* the Thebans gained a complete victory over a larger Spartan army at Leuctra (371 B.C.).

For nine years, until Epaminondas was killed in battle, Thebes was the leading state of Greece.

**197. Philip of Macedon.** — There lies on the north shore of the Ægean Sea a country called Macedonia or Macedon. This country has recently been the battleground of the Turks, the Greeks, the Bulgarians and the Servians. In the time of Epaminondas Macedon was a small hilly province without a seaport, ruled by a prince or king, and inhabited by a people who were related to the Greeks but were rude and uncultured. A few years after the death of Epaminondas Philip II became king of Macedon. Philip had spent most of his boyhood in Thebes, where he had learned to appreciate Greek civilization, and he had seen the superiority of the troops of Thebes over those of Sparta.

Macedonia.  
The training  
of Philip.

**198. What Philip did for Macedon.** — Philip did three things for Macedon. (1) He reorganized the government and particularly the army. Philip organized the horse-men of the Macedonian hills into a fine cavalry corps. He changed the infantry of Epaminondas into a more solid mass of soldiers, with long spears, so that the spears of the men in the fifth row projected in front of the first row. This was his famous *Macedonian phalanx*, which was not beaten until it met the Roman legion. (2) By diplomacy or force Philip added to his kingdom all of the coast of the Ægean from Thermopylæ to the Hellespont. He was preparing to cross the Hellespont into Asia Minor, when he was murdered.

Philip  
created a  
fine army  
and en-  
larged his  
territory.

(3) The third thing that Philip did was in Greece. Philip joined Greek states in a war on the Pho'ci-ans, who had taken money from the treasury of Apollo at Delphi. At the close of the war Philip took the seat which the Phocians had had in the Delphian Amphictyonic council.

The Sacred  
War.

**199. Subjugation of Greece by Philip.** — The only city that had understood Philip's plans was Athens.



In spite of Demosthenes Philip defeats his opponents.

At this time the leader of Athens was the famous orator De-mos'the-nes. *Demosthenes* thundered against Philip, in orations known as *Phi-lip'pics*, but he was not able to unite Greece against Philip. In 338 B.C. Philip won at Chær-o-ne'a a great victory.

Philip punished severely several of the Greek cities that had been friendly to him, and had then turned against him, but he treated Athens with respect, for Athens had fought him bravely and openly.

Although he had conquered Greece, he looked up to her, and *Philip united Greece, under Macedon*. Greece never before had been united, for each state wanted to do as it pleased, and the only way that it could be united was by an outsider and by force. By some people the victory of Philip was considered the end of Greek history, for it marked the end of the independence of the little city-states.



Demosthenes.

Greece united under Macedonian rule.

Importance of the period.

Athens in the Golden Age.

**200. Summary.** — The fourth and fifth centuries be-

fore Christ were the glorious classical or Hellenic period of Greek history. Some people consider this age the greatest in the history of the world.

Athens made herself a walled seaport, organized the Confederacy of Delos against Persia, and later changed the Confederation into the Athenian empire. She tried to create a land empire also, but failed. Athens was the most

beautiful and the most distinguished city of the world at this time. She was governed by a popular assembly under leaders, aided by a popularly elected council, which was changed every thirty-six days. The important offices were filled by election, the others and the juries by lot. Athens insisted that her dependencies and allies have similar democratic governments. The last part of the Golden Age was a period of peace and prosperity called the Age of Pericles, after the great Athenian statesman.

In 431 began that great internal war, called the Peloponnesian war, caused by the arrogance of Athens and the jealousy of the other Greek states. Nothing important happened before the ill-fated Sicilian expedition, urged by the traitor Alcibiades, which ended in the complete loss of the Athenian army and navy. The war was brought to a close by the destruction of Athens' food supply.

Pelopon-  
nesian war.

Athens then submitted (404 B.C.) and Sparta ruled Greece for thirty years, selling out to Persia. Sparta was succeeded by Thebes under Pelopidas and Epaminondas, and Thebes gave way to Philip of Macedon. Philip had a fine army and had gained a large kingdom. After the Sacred war and Philip's victory at Chæronea (338), Greek independence came to an end.

Ægospot-  
ami and  
Chæronea.

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THE SICILIAN EXPEDITION: Davis, *Readings in Ancient History*, I, 226-232; Fling, *Source Book of Greek History*, 211-230; Plutarch, *Lives*, "Alcibiades"; Holm, *History of Greece*, II, 466-480.

PHILIP OF MACEDON: Botsford, *Source Book of Ancient History*, 266-275; Wheeler, *Alexander the Great*, 1-8; Plutarch, *Lives*, "Philip."

## Studies

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2. The port of Athens. Weller, *Athens and its Monuments*, 283-295.

3. The Athenian assembly. Ferguson, *Greek Imperialism*, 49, 57-61.

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6. The Athenian victory at Pylos. Davis, *Readings in Ancient History*, I, 221-226.

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8. Retreat of "the ten thousand" through the snows of Armenia. Botsford, *Source Book of Ancient History*, 251-255.

9. Last days of the old Greek political system. Wheeler, *Alexander the Great*, 138-148.

10. Epaminondas. Davis, *Readings*, I, 276-279.

11. How Demosthenes became an orator. Davis, *Readings*, I, 286-292.

## Questions

1. Compare the maritime league of Athens (the Delian Confederation) with the land league of Sparta (the Peloponnesian League). Which lasted longer? Which included more cities? Which was more united? In which were the city-states more nearly equal?

2. Compare in the same respects the Delian Confederation and the Athenian empire. Explain the steps by which the latter was organized and show its importance.

3. Show how Athens was famous for her assembly; for her art; for her literature, during this period. Had the Athenians more self-government than we have to-day? Name any other people that have equalled them in art or in literature.

4. Write a short paper telling about an imaginary trip from the bay at Piræus between the long walls of the city, to the Propylæa and among the ruins of the Acropolis.

5. What was the fault which the Greeks had because they were independent? Is it usually true that we have the "faults of our virtues"?

6. Explain the difference between the three periods of the Peloponnesian War. Where was each fought? Why was the expedition against Syracuse the turning point of the war?

7. Should not nations as well as men specialize in their business? How far can a nation specialize without danger of being overwhelmed by its enemies? For example, should it depend on outside countries for its supply of food, for clothing, for other necessities? What was the lesson taught by Athens? by the Southern Confederacy in the Civil War? Compare Athens with Great Britain to-day in regard to economic dependence on outsiders.

8. What three things did Philip do for Macedon? Was Philip a great man? Why was unity forced upon Greece by Macedon rather than developed by Greece herself? Was Philip or was Demosthenes right? Why?

## CHAPTER VII

### ALEXANDER: THE HELLENISTIC AGE

#### THE EMPIRE OF ALEXANDER

Characteristics of the young king of Macedon.

**201. The Youth of Alexander.** — Philip of Macedon had not only made his little principality into a great kingdom, and united Greece under Macedon, but he



Alexander.

had started to drive Persia out of Asia Minor. At his death he was succeeded by his son Alexander, who was only twenty years of age. Alexander was an impetuous youth of magnificent physique. His mind was quick and capable and he had been trained by able teachers, by far the greatest of whom was the philosopher Ar'is-tot-le. He excelled in athletic sports and was willing to eat plain food and undergo the hardships of a soldier's life.

As a boy Alexander had won the admiration of Persian

Stories of his youth.

ambassadors by his brilliant conversation and his keen questions. One day a magnificent horse, Bu-ceph'a-lus, was brought to Philip's court. None of the courtiers was able to manage him. When Alexander criticized them, he was told to see what he could do. He immediately turned



the horse toward the sun, having noticed that he was afraid of his shadow, and sprang on his back. He then gave the high-spirited steed a chance to run. On his return his father embraced the lad, saying, "O, my son! look thee out a kingdom equal to and worthy of thyself, for Macedonia is too little for thee."

**202. Alexander Makes himself Master of Greece.** — Greece had yielded to Philip, the crafty diplomat and able general. It had no intention of submitting to a boy, especially a boy whom his enemies in Macedon did not recognize as king. Alexander seemed to enjoy the troubles on every hand. With amazing activity he subdued the rebellious Macedonian nobles and marched into Greece, which he pacified within a few weeks. As soon as he went north, Greece revolted again, and Alexander suppressed the revolts with violence, destroying Thebes.<sup>1</sup> Then Alexander became dissatisfied with his father's plan of simply invading Asia Minor. He made preparations to conquer the whole Persian empire.

Alexander puts down rebellions in Macedon and along the Danube.

**203. Alexander's Conquest of Asia Minor.** — In 334 B.C. Alexander crossed into Asia. The Persian satraps of Asia Minor tried to stop him at the river *Gra-ni'cus* near the site of Troy. Alexander depended somewhat on his Macedonian phalanx, but chiefly on his cavalry, which he really led in person. Several times his life was in great

Alexander wins two of his hardest battles.

<sup>1</sup> Alexander was called north by rebellions on the frontier along the Danube. He marched rapidly northward, and no word was heard of him in Greece for many months. Immediately half of Greece took advantage of his absence, and city after city proclaimed its independence. As the tribes along the Danube had been subdued easily, Alexander astounded the Greeks by his sudden appearance. A few swift marches, a few short sieges, and Greece north of the Peloponnesus was once more at his feet. To punish Thebes, the treacherous, the city where his father had spent his boyhood, he destroyed the city and sold the people into slavery. Thus was Thebes treated as she had treated her own traitorous allies. With this terrible warning of the treatment that rebels might expect Alexander started on his campaign against Persia.

danger and the battle was nearly lost, but, in the end, as was always the case, Alexander won a complete victory. He crossed Asia Minor slowly, keeping in touch with Greece, for fear that Greece might revolt again. At Gordium he was asked to untie the famous Gordian knot, but with characteristic directness cut it with his sword. As he approached Syria, he was met by the Persian king and a great army at *Is'sus*, where the mountains came down close to the sea. In this narrow pass Alexander won a second victory by charging with his cavalry into the camp of the Great King. The way was now open down the Euphrates or along the Mediterranean coast. He chose the latter.

Alexander  
destroys  
Tyre for  
commercial  
reasons.

**204. Alexander Destroys Tyre and Founds Alexandria.** — For two centuries the island of Tyre had been under Persian rule. In return for vessels in time of war Persia had restored Tyre to the position she had held for several centuries before Cyrus the Conqueror, — the greatest commercial city of the eastern Mediterranean. This city which Nebuchadnezzar had besieged unsuccessfully for thirteen years, Alexander, with his new siege machines, captured in seven months. He destroyed the city utterly, not simply to prevent Tyre from furnishing a fleet to the Persians, for Alexander did not expect to leave a Persian empire, but for the reason that *Alexander wanted to control the trade between the East and the West.*

Alexander  
founds  
Alexandria  
and believes  
that he is  
a god.

When Egypt welcomed him as her deliverer from the Persians, Alexander founded, at the mouth of the Nile, a city which he called Alexandria. This city gained most of the trade that had formerly belonged to Tyre. In Egypt Alexander consulted the temple of Am'on. He was told that he was a god and that he would conquer the world. Before this Alexander had believed that he would do the latter; now he sometimes acted as if he might be the former. He lost much of the personal charm that he





had had, although he retained all of his former arrogance.

**205. Alexander's Conquests of Persia.** — Alexander now turned his attention to Persia. He was met again by the Persian king Darius, with a much larger army, at *Ar-be'la* near Nineveh. When Darius fled to escape the impetuous attack of Alexander's cavalry, the retreat became a rout, and the whole Tigris-Euphrates valley lay open before the conqueror. Without further difficulty he occupied Babylon, Su'sa and Per-sep'o-lis, cities of very great wealth.<sup>1</sup> Alexander went east as far as the Indus River, but his troops would go no farther.

Arbela, and eastern conquests.

In 323 he died after a revel. He was only thirty-three years of age at the time, but he had lived a very full and a very hard life. Tradition relates that he died sighing for more worlds to conquer. At first thought it might seem as though Alexander was only a conqueror, and a conqueror whose work did not last. He was much more than that.

Death of Alexander (323 B.C.).

**206. Alexander's Work in Uniting West and East.** — Alexander married the daughter of Darius III as well as daughters of several other oriental princes. He persuaded or forced most of his generals to take oriental wives and he induced many of his soldiers to marry and settle down in the East. His idea was of course to break down completely the barriers between the East and the West,

Alexander tries to weld East and West together by marriages.

<sup>1</sup> Alexander pursued Darius across the plateau of Iran and the desert wastes farther east until one of Darius' satraps assassinated the unhappy fugitive. Alexander would gladly have forgiven his enemy. He soon after married the daughter of Darius so that he might be considered the regular successor of the last Persian king. Alexander spent several years in military and exploring expeditions in the northeastern provinces of the Persian empire. He wished to push on into India, a land of great wealth and of an ancient civilization; but his troops rebelled and refused to go beyond the In'dus River. In fact, Alexander almost ended his career at this time, for he was severely wounded while storming a town, having exposed himself in the same reckless fashion as he had on the Granicus and a score of other times since.



for, if the social barrier were broken down, none of the others could be kept up.

The Greek cities in the East were cities of Greek culture.

Alexander founded not only Alexandria in Egypt, at the mouth of the Nile, but he founded several other Greek cities, usually called Alexandrias, in Asia Minor, in Syria, in Babylonia, in Persia and in the deserts or plateaus still farther East. To each of these cities he brought a colony of Greeks, who spoke the Greek language, worshipped Greek gods, read Greek literature and kept Greek ideals in art. These cities and the Greek quarters in the oriental cities were centres of Greek civilization from which Greek culture and learning spread to other cities, so that the *East became partly Hel'len-ized*. To be sure, this Hel-len-i-za'tion was very incomplete in the real East, but *along the border of the Mediterranean there was a complete blending of the civilizations of the Orient and of Greece*. The wealth and luxury of the Orient also invaded Greece.

Limitation of Greek markets before Alexander.

**207. Commercial Importance of Alexander's Conquests.** — Alexander opened up new markets for Greece. Greece was poor. Her valleys were small and her agricultural products were limited. Most of her wealth had always come from trade. After the downfall of Athens (§ 193) this trade was much more limited. The goods manufactured by Greek slaves were sold in a very much restricted market for three-quarters of a century after Ægospotami.

Alexander made the Greek world rich through new trade opportunities.

Alexander opened all of the markets of the East to Greek products and to Greek traders. By the destruction of Tyre he opened the way for a great commerce, not only to Alexandria in Egypt, but to Athens, to Corinth, to Rhodes and afterward to Antioch. Greeks controlled the trade of all of these great cities and the Greeks became rich and powerful through improved business opportunities.

## THE HELLENISTIC AGE /

**208. Comparison of the Hellenic and Hellenistic Periods.** — The name *Hel-len-is'tic* Age is given to the period from the death of Alexander in 323 B.C. to the conquest of Greece by Rome in 146 B.C. In the *Hellenic* period from the Persian Wars to the subjugation of Greece by Philip at Chæronea (338 B.C.) Greek culture had been centred at Athens. From the whole Greek world the greatest of the Greeks had been drawn to the city by the Acropolis. No other city could compare in culture with Athens during the Age of Pericles or during the century of dissension following the death of that great statesman.

Importance  
of Athens  
in the  
Hellenic  
Age (490-  
338).

**209. Importance of the Hellenistic Period.** — After Alexander's time, things were different. Athens was still great, but she no longer monopolized the culture or the learning of the Greek world. Instead of being centred in one city, Greek civilization was spread thinly over a great area. It is not reasonable to suppose that the Greek language and literature of Greek Syria, for example, would be the pure language of the beautiful drama of Athens. *Greek culture could not very well be both concentrated and diffused at the same time. What it lost in concentration, the world gained by its diffusion.* It was better that the whole eastern Mediterranean world should have a semi-Greek culture than that little Greece should have a more highly developed culture centred in one city. It was better that a score of millions should be raised considerably in the scale of civilization by the diffusion of Greek culture than that a few hundred thousand should enjoy a high civilization by keeping away from the world of the foreigner. *History owes much to the high culture of the Hellenic Age. It owes more to the diffusion of Greek culture in the Hellenistic period.*<sup>1</sup>

The spread  
of Hellenic  
culture a  
great gain  
to the  
world.

<sup>1</sup> Compare with the period of colonization, §§ 139-144.

Problem of  
keeping the  
empire  
intact.

**210. The Division of Alexander's Empire.** — When Alexander died so untimely a death at the early age of thirty-three, it was said that he left his empire "to the strongest." He left no heir, and none of his generals was strong enough, by gaining the allegiance of the others, to keep the empire together. After a number of years spent in quarrelling over the division of his empire, a great battle was fought at *Ip'sus* (301 B.C.) between his generals. As a result of this battle Alexander's empire was divided into three kingdoms which survived for more than a century, until Rome conquered each in turn during the second and first centuries before Christ.

Areas of  
the three  
permanent  
kingdoms.

**211. The Three Kingdoms of Alexander's Successors.**<sup>1</sup> — The first kingdom was that of *Macedonia*, which included Macedon and Greece. The second was that of the *Se-leu'cids*, which temporarily stretched from the Mediterranean Sea into the remote East, but really included only Syria and Babylonia. The third was that of the *Ptolemys* (*Tol'mys*) who held Egypt and quarrelled with the Seleucids for the possession of Palestine and the Phœnician cities.

Different  
policies in  
Syria and  
in Egypt.

It is unnecessary for us to follow the fortunes of these "Alexandrian" kingdoms, but we should notice this fact. It was through them that Greek learning and culture were kept alive in the East. The Seleucids indeed followed Alexander's custom of planting Greek cities in different places. The Ptolemys on the contrary were content to concentrate in Alexandria the culture of Egypt. For this reason they did not Hellenize Egypt as Syria, and even Palestine, was Hellenized, but they made Alexandria the most learned and most famous city of the Hellenistic Age.

<sup>1</sup> Originally there were four kingdoms, that of Asia Minor and Thrace soon being destroyed by invasions of Celts from the north.

## CENTRES OF HELLENISTIC CULTURE

**212. The Hellenistic Cities of the Ægean. Athens. —**

If we glance for a moment at the cities of this Hellenistic period, we shall see that they are not to be despised. First, there is Athens, larger and far more attractive than in the time of Pericles. To the public buildings of the Golden Age have been added theatres, porticos and innumerable statues. The streets are cleaner and the houses are more beautiful, for wealth has poured in from the East, and the citizens no longer spend their entire time discussing public affairs. The Piræus is full of ships from every quarter of the Mediterranean, the shops of this seaport being scarcely less busy than in the palmy days of the

Wealth,  
beauty,  
culture and  
commerce  
of Athens.



Altar of Zeus, Pergamum.

Athenian empire. As the Athenian schools are the most famous in the world, no man considers his education complete until he has visited Athens, and, if possible, studied under her teachers.

**213. Pergamum. —** Across the Ægean and south of the site of ancient Troy there has arisen a little kingdom called Per'ga-mum. In the city of the same name there was considerable interest in art and in literature. The peo-

The ornate  
art of  
Pergamum.

ple were famous for the preparation of skins, to be used in writing. We use such skins now chiefly for graduation diplomas, but we still call the sheets of skin parchment, after Pergamum. At Pergamum there was a famous art school and the city was distinguished for its rather ornate art. On the height above the market place was a huge altar of Zeus surrounded by a colonnade of giants nine feet high.

Rhodes' leadership in commercial regulation and in colossal art.

214. Rhodes. — The third Ægean centre of culture and art was Rhodes, which was situated on an island between



Laocöon.

Crete and Asia Minor. The Rhodians were very successful traders, and they made laws for international commerce which were followed by all of the civilized people of the eastern Mediterranean.<sup>1</sup> At the entrance to the harbor of Rhodes was a huge bronze statue, the Colossus of Rhodes, one of the seven wonders of the world. The people

of Rhodes were more fond of colossal art (§ 256), than of the simpler statuary of Per-i-cle'an Athens. The statue

<sup>1</sup> So just and so fair were the Rhodians in carrying on trade, that, when an earthquake destroyed part of the city (227 B.C.), the merchants from all parts of the eastern Mediterranean contributed for the rebuilding of the city, for the prosperity of Rhodes meant the success of those cities with which she traded.



of La-oc'o-on and his sons is a good example of the art of Rhodes.

**215. Syria and Palestine.** — In Syria and Palestine the oriental civilization was now changed by the addition of Greek culture. The official language became Greek. Greek art was their model, Greek philosophy was studied by them. Greek literature became theirs. The Greek religion was urged upon them, and was accepted by most of the peoples of the coast. The capital of Syria, Antioch, was the most oriental of the Hellenistic cities.<sup>1</sup>

Addition of Hellenistic culture to that of Babylon and Egypt.

The Jews were the chief people that objected to accepting Greek gods and Greek rulers. They had their own religious belief and they refused to give it up. In order that they might have an independent kingdom in which they should have their own religion, they supported the Mac'ca-bees in a general revolution against the Greek kings. After this revolution their religion was left undisturbed.

The Jews demanded religious and political independence.

**216. Alexandria and Its Commerce.** — The most famous and the most influential of the Greek cities of the Hellenistic period was Alexandria. Alexandria was located at the mouth of the Nile. It had two fine harbors formed by building a dike from the city to the island of Pha'ros, about a mile from the mainland. At the entrance to the eastern harbor was that great lighthouse, higher than the pyramids, which the ancients considered one of the seven wonders of the world. The western harbor was connected by canal with Lake Moëris, the Nile and the Red Sea. This gave Alexandria direct water communication with the East, and was an important reason why

Alexandria's harbors, water routes and commerce.

<sup>1</sup> The capital of the kingdom of the Seleucids was Antioch, in north-western Syria. On account of its location, it had extensive commerce with Babylonia and was the most oriental of the Greek cities, excelling most others in wealth and luxury. Through Antioch the West became well acquainted with those eastern customs that brought to Rome the superstition and luxury of the "effete East."

Alexandria had more commerce and greater wealth than any other Hellenistic city.

Alexan-  
dria's  
library and  
copyists.

**217. Alexandria as an Intellectual Centre.** — Alexandria used her wealth, as Athens did in the fifth century before Christ, to attract scholars in order that the city might be a seat of learning and a centre of culture. The Ptolemys gathered the greatest library of the ancient world, numbering more than a half million manuscripts. A vast army of copyists was kept busy copying old manuscripts. Great sums were paid for old and valuable documents. It is said that some of the manuscripts of the famous Greek dramatists were borrowed from Athens, the sum of 100 talents of silver being deposited as surety for the return of the papers. That sum was forfeited and the manuscripts were kept in Alexandria. The oldest manuscript that we have of the Old Testament is in Greek and was made by the Alexandrian copyists.

The mu-  
seum,  
science and  
literature  
in Alexan-  
dria.

At Alexandria was the Mu-se'um, practically a university at which gathered some of the greatest scholars and teachers from the whole Greek world, with tens of thousands of pupils. In science Alexandria was pre-eminent. The best-known names in ancient times among mathematicians, geographers and other scientists were those of Alexandrian scholars (§§ 265-267). Although her literature was the literature of imitators and copyists, it had more influence on the literature of Rome than had the literature of classical Greece.

### GREECE AFTER ALEXANDER

Greece was  
drained of  
her ablest  
men, but  
not of her  
troubles.

**218. The Condition of Greece after Alexander.** — After the time of Alexander, the history of Greece proper contains little of value for us. So many of her famous men were drawn away as generals or statesmen or scholars, and so many of her humbler citizens went forth to found

Greek cities in the East, that Greece had less material with which to establish a reputation for herself in the Hellenistic period than in the Hellenic period which preceded it. There was, however, the same petty jealousy between the states, and, in spite of the attempted rule of Macedon, there was much warfare among the Greek cities. There was much more wealth and luxury among the rich than there had been before Alexander, but poverty was also more prominent. There was more strife between rich and poor, since warfare between the cities was limited, and the cruelty that had been shown to enemies outside of the city was now visited more often on domestic enemies.

**219. The Ætolian League.**—Two leagues were organized by the cities in this period. These were the *A-chæ'an League* and the *Æ-to'li-an League*. The *Ætolian League* was a union of tribes, not cities, of western Greece. They banded together to keep out the *Gauls*, who overran Asia Minor about this time, and tried to occupy Greece. They were little more than bands of pirates and bandits during the last century of Greek history.

The western league of hill tribes.

**220. The Achæan League.**—Like the Confederacy of Delos, the *Achæan League* grew out of an old religious association. It was made up of a number of cities in southern and central Greece, each of which had a vote in the federal council of the League. For nearly a half century the League maintained the freedom of its cities from Macedonian rule. Then they attempted to force Sparta into the League. When it seemed possible that Sparta might defeat them, A-ra'tus, their able but unscrupulous leader, called upon Macedon. That was the end of real independence for the cities of the League, but they held the League together for nearly a century longer. The Achæan League was the best that Greece produced. In many ways the union was not unlike the Confederation in the United States at the close of the Revolutionary

The important but ambitious Achæan League.

War. The idea of the league, like that of democracy, is one of the political ideas that we owe to Greece.

**221. Greece Becomes a Dependency of Rome. —**

In its wars against Macedon, the Ætolian League asked aid of a great but new power that had gained Italy and all of the surrounding territory. This new power was Rome. Rome was glad to take part in Greek affairs. She first defeated Macedon and then broke up both the Ætolian and the Achæan Leagues, when she found that they could not or would not keep order in Greece. The conquest of Greece by Rome, and the destruction of the great commercial city of Corinth in 146 B.C. made Greece a dependency of the great Roman republic. Thenceforth Greek history was merged in Roman history.

**222. Summary. —** When Philip of Macedon was assassinated, he was succeeded by his son Alexander. Macedon, Greece and the Danubian provinces at once revolted.

Alexander quickly suppressed each in turn, destroying Thebes. He then gathered an army to conquer the Persian empire. The battle of Granicus gave him western Asia Minor. Issus gave him Syria. The siege and destruction of Tyre left the way open to Egypt, where he founded Alexandria. He then proceeded toward Persia. At Arbela he overthrew Darius III. His later campaigns brought him to the Indus River. Alexander tried to unite the East and the West, socially by intermarriages, economically through giving Alexandria, Rhodes, Athens and Corinth more eastern trade, and in general by the founding of cities and the spread of Greek culture throughout the East.

The Hellenistic period from the death of Alexander (323 B.C.) to the fall of Corinth (146) is a period of diffusion of the old Hellenic civilization rather than the development of a new culture. Greek culture in the East was kept alive by the kingdom of the Ptolemys (Egypt, etc.)

War between the leagues becomes war with Rome.

Conquests and work of Alexander.

and that of the Seleucids (Syria and the East), Egypt and Syria being the two permanent kingdoms that, besides Macedonia, survived from Alexander's empire. In this Hellenistic world the chief centres of culture were Alexandria, famous for her wealth, commerce, science and literature; Athens, famous for her general culture; Pergamum, noted for her art; Rhodes, distinguished for her colossal art and her maritime law; and Antioch, noted for her luxury. From these centres Greek civilization was united with the civilization of the Orient, so that the eastern Mediterranean became Hellenistic.

The spread of Hellenistic culture throughout the eastern Mediterranean coasts.

In Greece the invasions of the Gauls interfered with Macedon so that two leagues were formed, the Ætolian, a league of hill tribes, and the Achæan, a league of about half of the cities of Greece. The quarrels of the leagues brought about the entrance of Rome in Greek affairs and led to the overthrow by Rome, first of Macedon, and later of Greece.

The leagues of Greece. Dissensions and the conquest by Rome.

### General References

- Westermann, *Story of the Ancient Nations*, 199-243.  
 Morey, *Outlines of Greek History*, 307-346.  
 Mahaffy, *Progress of Hellenism in Alexander's Empire*.  
 Mahaffy, *The Story of Alexander's Empire*, esp. 1-42, 89-95, 142-155, 176-183, 187-198, 218-224.  
 Wheeler, *Alexander the Great*.  
 Holm, *History of Greece*, IV, esp. 437-513.  
 Ferguson, *Greek Imperialism*, 116-248.

### Topics

THE WORK OF ALEXANDER THE GREAT: Westermann, *Story of the Ancient Nations*, 199-213; Wheeler, *Alexander the Great*, 496-501; Holm, *History of Greece*, III, 376-388.

ALEXANDRIA: Botsford, *Source Book of Ancient History*, 303-310; Holm, *History of Greece*, IV, 303-314, 437-442; Mahaffy, *Progress of Hellenism in Alexander's Empire*, 63-89.



## Studies

1. The youth of Alexander. Davis, *Readings in Ancient History*, I, 298-304.
2. The siege of Tyre. Fling, *Source Book*, 300-308.
3. The sack of Persepolis. Botsford, *Source Book*, 277-280.
4. Alexander's trip to the temple of Amon. Wheeler, *Alexander the Great*, 344-355.
5. Zeno and Epicurus. Mahaffy, *Survey of Greek Civilization*, 256-264.
6. The Greek federations. Ferguson, *Greek Imperialism*, 235-240.
7. Aratus and Sparta. Plutarch, *Lives*, "Aratus" (last third).

## Questions

1. What were the problems that confronted Alexander at his father's death? How did he solve each of them?
2. Trace on the map the route of Alexander, locating in turn the Granicus, Issus, Tyre, Alexandria, Arbela, Persepolis and the Indus.
3. What were some of the social, commercial and intellectual changes due to Alexander?
4. What was the Hellenic period? The Hellenistic period? What was the importance of the Hellenic period? Of the Hellenistic period?
5. On a map point out the four temporary and three permanent kingdoms after Alexander. Give the names of the ruling house in two of the kingdoms. Name the most important city of each kingdom.
6. Why were Alexandria and Athens the most important centres of the Hellenistic period?
7. For what was Pergamum distinguished? for what Rhodes? What was the Museum?
8. Name the seven wonders of the ancient world. Describe them. Name seven wonders of the modern world.
9. Tell about the organization of the Achæan league. Was it like our Confederation from 1781 to 1789? In what respect was it like our present Union?
10. Give dates of the following important events in Greece history, explaining why each is important: the first Olympic contest, Marathon, Philip's victory over Greece, the destruction of Corinth.

## CHAPTER VIII

### THE PLACE OF GREECE IN HISTORY

**223. Importance of Greek Civilization.**—Western civilization of the present time is largely an outgrowth of Greek civilization. As the Greek language is related to the languages of western Europe, so the civilization of western Europe is closely connected with that of ancient Greece. The ancient Orient seems very remote to us, because the people of Babylonia and ancient Egypt are not kinsmen of ours, and their civilization seems almost to belong to a different world from our own. Greece, however, seems more a part of ourselves. The Pharaohs are oriental monarchs, but Themistocles and Demosthenes are modern politicians. Egyptian and Babylonian architecture seems to us fantastic and oriental. That of Greece furnishes models that we love to copy. The proclamations of the Assyrian kings are crude and stiff; but the writings of the Greeks remind us of the best of our own, in their grace, their simplicity and their beauty of form. The Greek youths, meeting in athletic contests, are certainly not far removed from the high school boys or college men of to-day. The assemblies of Athens and other Ionian cities have a certain kinship to our New England town meetings. *Greece then is the most modern of the ancient nations.*

Modern-  
ness of the  
Greeks  
compared  
with the  
Orientals.

**224. Greece was the Melting Pot of Ancient Civilizations.**—A mixed people like ourselves, the Greeks were the heirs of all the ages before them, as we are. They took the architecture and science of the Egyptians, the business codes, methods and standards of the Babylo-

Greece took  
from the  
East; they  
gave to  
both East  
and West.

nians, the alphabet of the Phœnicians and the art of the Cretans, and, out of these elements which they borrowed from their predecessors, they created a new and distinct civilization, which they passed on to all Mediterranean peoples, first in the East, and later, as we shall see (§§ 268–273), to those of the West. Because our religion and many of our ideas differ from those of the Greeks, we do not look upon them as our older brothers; but, because we have learned so much from them, we do look up to them as our great teachers.

### SOCIAL LIFE

Greek citizens. Inter-relations of family, religion and citizenship.

**225. Classes of the Greeks, Citizens.** — Greek society was divided into three classes, the *citizens*, the foreigners, or *met'ics*, and the *slaves*. The citizens were born in Greece of Greek parents. They were separate from all others. They alone had the right to take part in religious festivals and rites, for religion was an affair of the family and of the state. Those who did not belong to a Greek family necessarily could not share in the family's religion. If they were not members of a Greek family, they could not be members or citizens of a Greek city-state either (§ 236). So *family, religion and citizenship were bound up together*. None but an adult male citizen might hold office or attend the assembly or own land or protect himself in the courts. So it was very important that a person should be a citizen.

The need of metics and their disabilities.

**226. Foreigners.** — The metics were not very numerous in Greece, for the people did not welcome them unless there was trade to be carried on or manufacturing, which the citizen did not consider suitable for himself. The metic was treated like the Jew to-day in Russia, or as the Jew was treated throughout Europe during the Middle Ages. The metic was tolerated because he was needed

in business, but he was despised. He was forced to place himself under the protection of some citizen who looked after him, who was responsible for his good conduct and represented him, if necessary, in the courts, where citizens only were allowed to plead.

**227. Slaves.** — The third class in Greece, numbering nearly one-half of the entire population, included the slaves or serfs. In Laconia they were serfs tied to the land. They could not be sold apart from the land. These persons, of course, were not true slaves. The slave was a man who belonged absolutely to his master. He had been bought and could be sold, he might be punished or put to death. He could not marry without his master's consent, and his children were slaves. He might buy his freedom, however, and he then became a freedman, and was in about the same position as a metic.

How the slaves were treated.

The Greeks sometimes put to death their prisoners of war, but they usually enslaved them. Occasionally, if one Greek state conquered another Greek state, the inhabitants of the conquered state were left free, but more frequently they were enslaved, and occasionally they were condemned to the harshest toil, as were the Athenians, who were kept in the quarries of Syracuse after the failure of the Sicilian expedition (§ 191). When a Greek city conquered any barbarians — and they called all non-Greek peoples “barbarians” — slavery was the lot of the conquered people almost without exception.

Treatment of Greek and barbarian prisoners of war.

**228. The Position of Woman.** — In their attitude toward slavery and in their attitude toward women the Greeks were not modern, they were oriental. In Homeric society and later in Sparta and in some of the more primitive communities, women were allowed considerable freedom. They even shared in the sports of the men, the Spartan women having their own athletic contests. This, however, was exceptional.

Survival in Sparta of primitive ideas of freedom for women.

The Greeks treated their women as inferiors and kept them in seclusion.

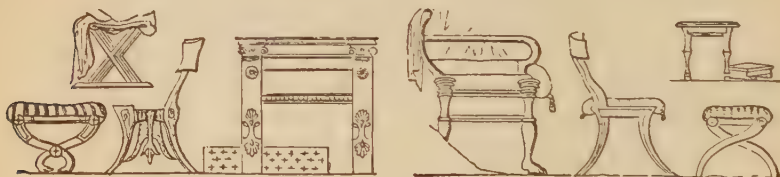
In most of the Greek states women lived secluded lives. They took no part in public affairs of any kind. They managed their own households, but they never went in public except with attendants. When a girl was married, a dowry was given with her and the arrangements for the wedding were made by the groom's father. If her husband brought guests to the house, she immediately retired, for she was not supposed to have the capacity, or the training, to understand men's affairs. Practically she was a metic rather than a citizen, for she did not have any of the *privileges* of citizenship.



Woman's Dress (Eirene).

Limited practical training of Greek girls.

**229. The Education of the Greek Youth.** — Greek girls were not brought up in utter ignorance, of course, for they had practical training in the duties of looking after a home.



Greek Chairs.

Sometimes they were educated by slaves, so that they could read, write and sing as well.

Principally, however, education in Greece, as everywhere in the world until recent years, was for the boys.<sup>1</sup>

<sup>1</sup> In Greece the young boys were taught chiefly by slaves, pedagogues (boy leaders), but the youths were ordinarily sent to regular schools.



Four different subjects were studied, the purpose of education being, not to impart information, but to make the youth a well-rounded man, physically and morally sound. The four different kinds of instruction were gymnastics, music,<sup>1</sup> reading and writing, and science.<sup>2</sup>

Purpose and subjects in Greek education.



Writing Material.

**230. Worship of the Greek Gods, Prayer.** — The worship of the Greek gods was an important matter to every Greek, especially to the Greeks of the early and Hellenic periods. Religion was an affair of the family and of the state, rather than of the individual. In all towns temples were erected, and on every highway there were altars. The temples were simple structures, small and beautiful, being homes for the statues of the gods rather than places of worship for the multitude. The religious exercises of the Greeks took place within the home or at public gatherings rather than within the temples. At the beginning of a meal the presence of the god was invoked and a libation of wine was poured out for the god.<sup>3</sup> Prayers were usually offered standing, the supplicant stretching forth his hands to the heavens, except when addressing the gods of the lower world.

Informal nature of worship.

**231. Sacrifices to the Gods.** — Offerings were made to

Those who were especially interested attached themselves to some great teacher who met his pupils every day in the academy, or the Lyceum or some porch of the city.

<sup>1</sup> Religious services, fêtes and festivals, athletic contests, public meetings and home gatherings were often opened or closed with music, music being often the most essential feature of the gathering.

<sup>2</sup> After Aristotle's time the boys usually studied, in addition, mathematics, natural science and perhaps some philosophy.

<sup>3</sup> The wine was usually poured from a shallow dish to the ground.

Purification, bloodless sacrifice and burnt offerings.

the gods as tokens of thanksgiving, or to secure the favor of the deity, or to appease his anger. Before offering prayer or sacrifice, a worshipper must be purified, usually by sprinkling with sacred water. The offering might be a spray of flowers, first fruits of the fields, or an animal. The sacrifices of burnt offerings were of doves, goats or oxen, or of young pigs, if a crime had been committed. While animals without blemish were sought for the Olympic deities, black animals were offered to those of the lower regions. Usually only a part of the victim was burnt for the god; the rest of the flesh, roasted, was eaten by the worshipper and his friends. The entrails of the victims were consulted to learn the wishes of the gods. This brief account will give us just a little idea of the part played by religion in the family and social life of the Greeks.

Moral standards of the Greeks.

**232. Greek Character.** — The moral instruction of the Greek youth failed to teach him some of those virtues which modern men consider most important. The Greek had a different moral standard from ours. Alcibiades has been called the typical Greek, for he was handsome, was physically well developed; he had a keen mind, and was without moral scruple. The Persians despised the Greeks, because a Greek could always be bought.<sup>1</sup> Miletus, for example, deserted her neighbors in order that her trade might not suffer when Cyrus marched against her. No Spartan was a coward, but every Spartan was taught to steal, the immorality of the act consisting solely in being caught, as with some modern people, in high finance or low.

In comparing the modern Greek with the ancient Greek, one very high authority says there is little difference.<sup>2</sup>

<sup>1</sup> The Greeks talked smoothly, and appeared honest, yet all the time they could be bribed at slight expense. Even the oracle at Delphi gave answers that were more favorable, if the suppliant came with gifts.

<sup>2</sup> Mahaffy, *What have the Greeks done for Modern Civilization?*

"There is the same cleverness, not without a special delight in overreaching an opponent; the same diligence, the same patriotism, but the same undying jealousy of the success of others, the same want of spirituality in religion, the same light esteem for veracity."

Mahaffy's comparison of the ancient and modern Greek.

**233. The Life of the Greeks.** — As we have been accustomed to consider the Greeks a "classical" people who were superior to all others, we forget sometimes that Greece was not a paradise and that all Greeks were not statesmen and philosophers. In fact, Greece was a barren country, and Greek people lived in poverty, lacking much of what we might call "material civilization." That does not mean that they were less civilized than we, it may mean exactly the opposite, for civilization consists not in the things that man hath, but is in himself, in his appreciation of what is worth while and his ability to dispense with material comforts. Let us consider for a moment some of the things that we have of which the Greeks knew nothing.

Some differences between Greek life and civilization and our own.

"It is easy to think away railways and telegraphs and gas works and tea and advertisements and bananas. But we must peel off more than this. We must imagine houses without drains, beds without sheets or springs, rooms as cold, or as hot, as the open air, and draughtier, meals that began and ended with pudding, and cities that could boast neither gentry nor millionaires. We must learn to tell time without watches, to cross rivers without bridges, and seas without a compass, to fasten our clothes (or rather two pieces of cloth) with two pins instead of a row of buttons, to wear our shoes or sandals without stockings, to warm ourselves over a pot of ashes, to judge open-air plays, or lawsuits on a cold winter's morning, to study poetry without books, geography without maps, and politics without newspapers. In a word, we must learn how to be civilized without being comfortable."<sup>1</sup>

Zimmern's comparison of ancient and modern times.

<sup>1</sup> Zimmern, *The Greek Commonwealth*, p. 209.

## GOVERNMENT

Importance  
of the city-  
state in  
Greek  
history.

**234. The City-State.** — The Greeks never had a national government, even for all of Greece proper. As we have already noticed (§ 120) there were many areas in Greece, each of which was organized as a single city-state. *These city-states were the important political units in Greece*, for all communities within the boundaries of the city-state were subordinate to the city-state. Every person living within these boundaries was either a citizen of the city-state or a subject. In an early period the citizens were those who were bound closely together by ties of religion and blood. They alone had any possible share in the government, even in the democracies.

City-states  
united in  
leagues;  
never in a  
nation.

In Greek history the need of union was met by the formation at first of *amphictyonies* and later of *political leagues* such as the Peloponnesian League, the Delian League, the leagues broken up by Sparta (§ 194), and the Achæan and Ætolian leagues. The city-states maintained their independence and equality in these leagues.

Importance  
of citizen-  
ship and  
of civil  
rights.

**235. Importance of Citizenship.** — It does not mean very much to us, perhaps, to say that we are citizens of the United States because we were born here or because our parents have been naturalized in the United States. Yet it is just as important for a man to be a member or a citizen of a nation as it is for a child to be a member of a home. The man who is a citizen is looked after and cared for by the government (the state). His life and property are protected. His right to buy property, to do business, to care for his family, is upheld by the government. Such rights are called *civil rights*. If he travels abroad, the government sees that he is not molested. If he decides to live abroad, he can appeal to his old government for protection at any time until he becomes a citizen of some other country.

If he has the right to take part in the work of governing his city, his county, his state and his nation, he has, in addition to the ordinary rights of citizenship which all of us have, the privileges of voting and of holding office. Sometimes we think that these *political privileges* are the chief rights of citizenship, but they are not, for living and getting a living are more important than voting.

Political privileges are sometimes added to civil rights.

**236. Development of the Greek Idea of Citizenship.** — So long as any people are ruled arbitrarily by kings, they are *subjects, not citizens*. But, as soon as certain rights and privileges are recognized as belonging to them, they really are members of the nation to which they belong, whether they are ruled by a king or a group of men. They deserve then to be called citizens.

Difference between a subject and a citizen.

In most of the Greek city-states, a man was a citizen of his city, but of nothing else.<sup>1</sup> In Athens, however, Athenian citizenship was extended first to all the people of Attica, then to Athenian colonists and finally to all adult free male residents of Attica. In the Achæan league a citizen of any city in the league was allowed all of the rights and privileges of citizens in any other city. A citizen of one city might move to another and become a

Athens and the Achæan League developed on a small scale the modern idea of citizenship.

<sup>1</sup> However, in Athens there were three important changes. (1) In a very early day, Athens, which was the largest city of the peninsula of Attica, allowed all of the inhabitants of Attica who were not foreigners or slaves to become Athenian citizens. This was a very important change, for it carried the idea that citizens need not live in the city. (2) During the Athenian empire, Athens founded colonies, especially on the shores of the north Aegean and the Black Seas. The inhabitants of these colonies retained their Athenian citizenship, so that they might return at any time to Athens. No other Greek colonists (§ 141) could do this, for they had lost their citizenship in their native city, when they set out as colonists. (3) During the Hellenistic period, when Macedonian agents really ruled Athens and citizenship did not mean so much, Athens gave citizenship to all who came to Attica, except slaves. This is quite like our modern idea of citizenship, that is, that citizenship belongs primarily to those born in the country, but that it shall be given also to those that make that country their home.



citizen of the second city. This was an *inter-city citizenship*, which showed that national citizenship could be developed as it was developed afterward by the Romans. All civilized countries of the present time have national citizenship, which they owe in great part to the Greeks.

Four stages  
in Greek  
political  
develop-  
ment.

**237. The Development of Greek Government.** — As we noticed at the beginning of the study of Greece, the Greek cities which developed most passed through four successive stages of government, *monarchy, aristocracy, tyranny and democracy*. Some of them remained aristocratic almost to the end; others, especially those of central Greece and the islands of the Ægean, were democratic.

Importance  
of written  
law.

**238. Aristocracy and Democracy.** — Aristocracy may seem very much better than monarchy, because it substituted the rule of several for the rule of one. But aristocracy is not a step upward if the aristocracy rules selfishly and unjustly. The people in Greek and Roman aristocracies were usually obliged to demand that the laws be written, so that the leaders could not make such laws as they pleased at any time and apply them or not, as they wished.

Extent of  
Greek  
democracy.

Nearly one-half of the Greek cities were democracies. In some of the dependencies of Athens, of course, a democratic form of government was adopted because Athens wished it, and it was the popular thing to copy Athens. We have already noticed the character of this democracy (§§ 183, 184).

Importance  
of Greek  
democracy.

Since the assemblies proved that localities could govern themselves through their own assemblies, councils and magistrates, we owe a great debt, especially to Athens, for the democratic government of Greek cities. We owe to the Greeks also the development of the idea of the league, a union of self-governing states.

## LITERATURE /

**239. Character of Greek Literature.** — The Greeks thought clearly and directly. They expressed themselves with a simplicity and an exactness that has never been excelled, and has never even been equalled, except, perhaps, in modern times by the French. The Greek language was wonderfully adapted to express shades of meaning, so that the Greeks delighted in what we may call “hair-splitting arguments.” Their fondness for fine distinctions often led them into the most elaborate discourses on subjects that were in themselves not worth while. In short, they often wrote and spoke chiefly for the sake of writing and speaking rather than for the purpose of explaining the subject under consideration. This was especially true in the later Golden Age and in the earlier Hellenistic period.

Clearness,  
exactness  
and elaborateness  
of Greek  
writing.

**240. Homer and Hesiod.** — The earliest writers used poetry rather than prose for the expression of their thought. *Homer* was perhaps the earliest of these. The great epic poems attributed to Homer were the *Iliad* and the *Odyssey* (§§ 128, 129). Of Homer himself we know nothing. Tradition says he was blind and the poet says of him :

Early epic  
poetry.  
Homer and  
Hesiod.

“Seven cities warred for Homer being dead,  
Who living had no rooffe to shroud his head.”

Another early poet was *Hesiod*, who wrote, not of war and of kings, but of toil and of farmers. His *Works and Days* is his best-known poem.

**241. The Lyric Poets.** — After Homer and Hesiod most of the poems were shorter and were written to be sung, and accompanied by the lyre. They are therefore called *lyric poems*. The most famous of the lyric poets were *Sappho*, a brilliant woman of the Asia Minor coast, and *Pindar*, whose lyric poems were most admired in the

Lyric  
poetry.  
Sappho and  
Pindar.

contests at the Olympic games and other festivals in the period of the Persian Wars.

Early development of the drama at Athens.

**242. Athenian Tragedy.** — The drama was essentially an Athenian product. From an early day choruses had sung at the festivals. At the festival of Di-o-nys'us at Athens, one of the chief events of the year, *Thes'pis* added to the chorus a single actor who appeared in several parts. More characters were introduced by the later dramatists and the drama became a fine art, but tragedians are still



Masks for Tragedy.

called Thespians after the Greek poet who was the father of tragedy.

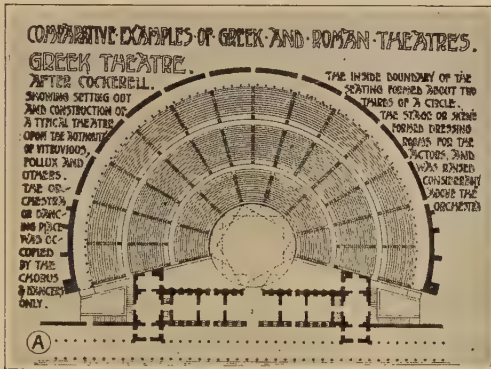
The earliest great tragic poet. Æschylus.

The earliest of the great trio of Athenian writers of tragedy, *Æs'chy-lus*, first won distinction at the time of the Persian Wars. His first great tragedy was called the *Persians*, for he had fought at Salamis and his drama gives us a stirring picture of that naval struggle. His *Pro-me'theus Bound* brings out more clearly the style in which he wrote, for he was very much in earnest.

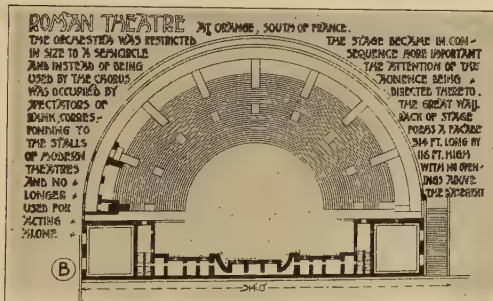
Sophocles the successor of Æschylus.

**243. Later Athenian Writers of Tragedy.** — *Sophocles* defeated Æschylus in the Di-o-nys'i-a (the festival of Dionysus) (468 B.C.), and the younger man became rapidly the most prominent of the Athenian dramatists. His style is lighter and his plays are more artistic than those of Æschylus. He makes more of the moral interest in the development of his themes. His *An-tig'o-ne* and his *Æd'i-pus Ty-ran'nus* may be given as examples of his tragedies.

Later than Sophocles was *Eu-rip'i-des*, who wrote Euripides. during the last years of the Golden Age of Pericles and the Peloponnesian War. Euripides was more human than either of his predecessors. His plays were written with



Greek Theatre.



Roman Theatre.

the idea of making a strong appeal to the audience and were on this account extremely popular. Perhaps his *Me-de'a* and his two *Iph-i-ge-ni'a* plays may serve as examples of his tragedies.

244. Early Comedy in Athens. — Athens was not only the home of the great tragedians. It was the home of

Develop-  
ment of  
the old  
comedy.  
Aristoph-  
anes.

comedy as well. Soon after the palmy days of Euripides, *Ar-is-toph'a-nes* began to write for the Athenian public. For a long time tragedy had been gradually growing more "popular," that is, lighter and with a stronger popular appeal, but at the same time Athenians had been becoming interested in something still lighter, comedy. Aristophanes was the greatest writer of comedy in ancient times. He caricatured the people and affairs of Athens, making sport of pompous statesmen and philosophers of his own day. In his *Clouds* he makes fun of the Sophists. In his *Wasps* he satirizes the jurymen. His *Birds* and his *Frogs* caricature other phases of Athenian life.

The world  
influence of  
the new  
Greek  
comedy.

**245. The "New Comedy" of Hellenistic Athens.** — After the time of Alexander there arose in Athens what was called the New Comedy, which was more like a modern play with a plot. *Me-nan'der* was the chief of the dramatists of the new comedy. His plays were coarse and his plots had little variety, but his plays were "alive." The new comedy was copied in Alexandria and in Rome and has had a greater direct influence on later drama than the dramas of Menander's predecessors, whose plays were much finer literature than were his.

Herodotus,  
the story-  
teller.

**246. Fifth Century Historians.** — The Greeks have left us some of the finest and some of the most interesting examples of historical literature. All of us have read with interest those classics of *Herodotus* describing the famous stand at Thermopylæ and the Greek victory at Salamis. Herodotus justly deserves to be called the "father of history." As a story-teller he is without a peer and he makes his scenes live before us. Herodotus travelled widely and he describes accurately what he saw. He accepts too credulously what he heard, but, if we discount his proneness to exaggeration, we find him a good guide to the Greece of the *Persian Wars* and an in-



teresting if untrustworthy guide to the story of earlier nations.

*Thu-cyd'i-des*, who left us an account of the *Peloponnesian Wars*, was the opposite of Herodotus. He was a careful, painstaking scholar who examined and weighed all of his materials as carefully as the most accurate, modern scientific historian. Thucydides wrote in clear, choice Greek that it is a pleasure to read.

Thucydides  
the scien-  
tific his-  
torian.

**247. Later Historians and Biographers.** — The story of Greece is continued by *Xen'o-phon*, who is best known by his vivid narrative of the March of the Ten Thousand (the *A-nab'a-sis*, § 195), in which Xenophon took an important part. The story of Roman conquest is told by *Po-lyb'i-us*, a statesman, and later a captive in Rome, whose *History* gives us a good account of the downfall of Greece.

Xenophon  
and Polyb-  
ius.

Two centuries after Polybius, in a little town of central Greece, a man named *Plu'tarch* lived a very secluded life, devoting himself to the writing of *Parallel Lives* of the great men of ancient times. So charming are these biographies of Plutarch that it has been said truly, he wrote parallel lives, but his *Lives* were without a parallel.

Plutarch's  
*Lives*.

**248. Greek Oratory.** — In the life of the Greeks oratory was certainly more important than history, and probably more important than the drama. All the Greeks, with the exception of the Spartans, loved to talk, and they studied the subject carefully, so that they might speak well. They studied grammar and rhetoric as well as persuasion and literary style, for they rightly deemed the correct and elegant oral expression of their thoughts one of the most important points in their education. Few of the Greeks carried oral speaking to the point that it was brought by the Athenians. The Athenians insisted that men should take some part in the assembly and that any one brought before a court should defend himself in

Oratory  
was a study  
of correct,  
elegant and  
forceful  
oral ex-  
pression of  
thought.

person. In Athens therefore we find, as might be expected, the best of the orators.

Demos-  
thenes the  
typical and  
the greatest  
Greek  
orator.

**249. Demosthenes.** — One name must suffice for our study. That of course is the Athenian statesman *Demosthenes*, who stood up for “state’s rights” against the semi-foreign but national leader, Philip of Macedon. These orations, as we know, were called *Philippics*. Whether he was right or wrong in his politics, Demosthenes was undoubtedly the greatest orator of the Greeks. He proved that in the way he held Athens firm in her opposition to the successes of Philip. When his friends suggested that he be offered a crown of gold, he made his last and perhaps his greatest speech, *On the Crown*, in his argument against *Æs’chi-nes*. Like so many of the great men of Athens, he died a fugitive and an exile.

## GREEK ART

The Greeks  
excelled in  
art.

**250. Greek Architecture.** — Preëminent as the Greeks were in literature, they were even more distinguished in certain forms of art, particularly sculpture. The Parthenon is still the model of the world’s best architecture. No sculptor has excelled Phid’i-as, the friend of Pericles.

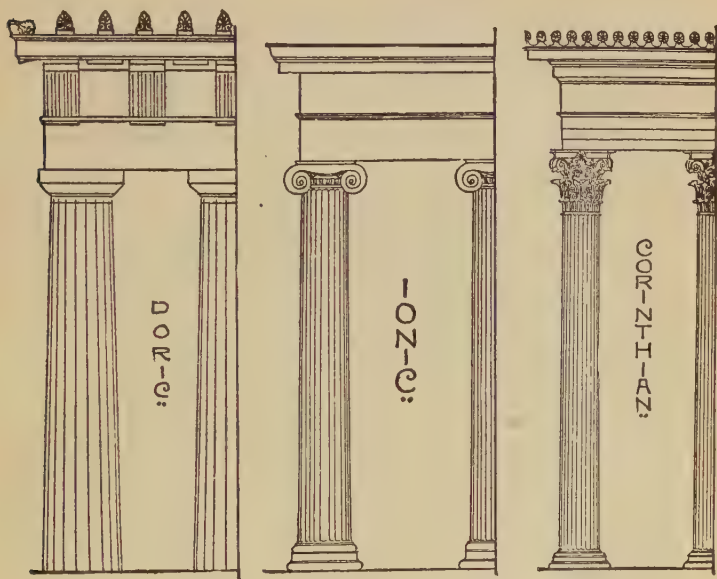
The debt  
of Greece  
to Egypt.

Greek architecture was undoubtedly influenced by the Egyptians. Like the Egyptians the Greeks made a specialty of temples and they surrounded their temples with columns. Here the resemblance stops. The Egyptian columns are heavy and unsightly compared with Greek columns, and the massive Egyptian buildings have none of the grace, symmetry and beauty of the Greek temples.

The three  
kinds of  
Greek  
columns.

**251. The Three Orders of Greek Architecture.** — There are three orders of Greek architecture, distinguished by the capitals at the top of the columns. The earliest and simplest of the orders is called *Dor’ic*. The cap is plain and usually square. The next capital developed by the

Greeks is in the form of a double scroll and is called *I-on'ic*. The last, which was used in the Hellenistic period, is much more elaborate and ornate than the earlier, and the capital is made up of acanthus leaves. It is called *Co-rin'thi-an*.



The "orders" of Greek Architecture.

**252. The Parthenon.** — The Par'the-non was built, during the Golden Age of Athens, near the centre of the Acropolis. This marble temple of the patron goddess of the city, Athena, is little more than two hundred feet long. A row of beautiful columns with Doric capitals surrounds it, with a double row of columns at each end. The lines of the building are simplicity itself, and the strange thing is that there is scarcely a straight line in it. In order to have the columns look straight they are slightly curved. The floors and the lines of the ceiling are slightly curved so that they may not appear to sag. Around the

The most beautiful building in the world.

building below the cornice there was a frieze several feet high which bore, in relief, exquisite sculptures illustrating events in Athenian history, mythical or actual. Some of these were the work of the great Phidias and are among the most spirited of his carvings. A little more than one hundred years ago some of these were taken to the British Museum by Lord El'gin, the British Minister to Greece,



The Parthenon, Present Condition.

who feared that they might be destroyed. They are therefore called the Elgin marbles. Other fine carvings adorned the pediments at the ends of the building. In the interior was the famous colossal ivory and gold statue of Athena by Phidias, which ranked with his still larger Olympian Zeus in popular renown.

The Erech-  
theum, of  
the Acrop-  
olis.

**253. Other Greek Buildings.** — Close by the Parthenon is another temple called the *Er-ech-the'um*. It is a building of irregular shape with a very famous porch called the porch of the maidens (*Car'y-at'ids*). The roof of this

porch is supported by figures of maidens, exceedingly graceful and beautifully carved.

On the opposite side of the Parthenon, cut into the hillside, is the *theatre of Dionysus*, one of the most famous of the Greek theatres. This was not constructed in marble until the time of Alexander the Great.

A Greek amphitheatre.

Olympia, the city in which the Olympic contests were held, was famous not only for the huge statue by Phidias (the Olympian Zeus) but for the temples, colonnades and other structures.

The public buildings at Olympia

Outside of Greece there were many famous buildings, as the temple at Pæs'tum in Italy and the temple of Diana at Ephesus. The massive architecture at Pergamum has already been mentioned.

Famous buildings outside of Greece.

**254. Athenian Sculpture.** — If we go back to Cretan and Mycenaean days (§§ 124–126), we find that the Greek people were always artistic. Their statues are alive and graceful, not stiff and conventional, like those of oriental peoples. It was not until the time of the Persian Wars, however, that Greek sculpture attained the promise shown in these prehistoric carvings and paintings. The first of the great sculptors was



Greek art a development of Cretan and Mycenaean art.

Myron's Discobolus.

*My'ron*, who is best known by his discus thrower (Discob'o-lus). We have only a copy of this statue; in fact,



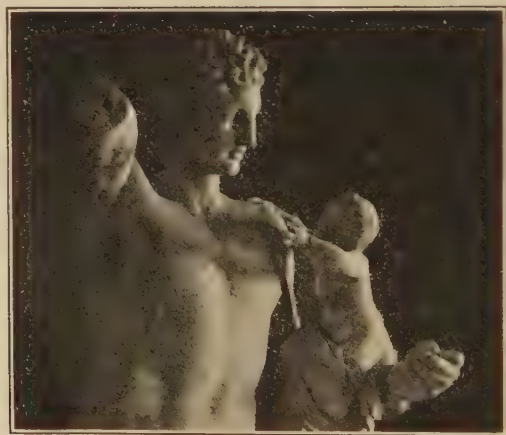


Three Fates.

we have nothing but copies of most of the famous Greek statues.

The work  
of the great  
Phidias.

255. The Two Greatest Sculptors. —The *Olympian Zeus* of *Phidias*, sixty feet high, and his colossal *Athena*



Hermes, by Praxiteles.

are among the lost treasures of Greek art. We have copies of the *Athena* but we have none of the *Zeus*, which the

Greeks considered one of the wonders of the world. Phidias' figures on the Parthenon frieze are about the only specimens of his work that have come down to us, but his skill can be judged by his great fame among a people which produced many famous sculptors.

A century after Phidias came *Prax-it'e-les*, whose fame is little less than that of Phidias. One of the best of his statues that we have is his Her'mes. Praxiteles



Sarcophagus of the King of Sidon.

**256. General Character of Hellenistic Art.** — In general *Hellenic art is simple and dignified, while Hellenistic art is ornate and elaborate.* Because beauty unadorned is adorned the most, the art of the Golden Age is considered superior to the later art. Yet the fame of the statues of the earlier period is partly due to the fact that they were better advertised, for the Hellenistic Age has left us the finest examples of Greek art that we have, aside from a few specimens from Athens. We do not know the names of any of the sculptors of these masterpieces of the later age. General inferiority of Hellenistic art.

Four famous specimens of Hellenistic art.

**257. Examples of Later Greek Art.** — The *Sarcophagus of the king of Sidon* is covered with reliefs that are almost worthy of a place beside those of the Parthenon frieze. Belonging to the same period is the statue of the

*Winged Victory of Sa'mo-thrace*, whose grace, action and charm make it perhaps the most famous statue in the world. Somewhat later is the *Apollo Belvedere*, and still later the famous *Venus de Mi'lo*, which makes a popular appeal only a little less strong than that of the *Winged Victory*.



Apollo Belvedere.

The coloring of the marbles.

**258. Greek Painting.** — We must not think of the marble statues and buildings of the Greeks as being pure white. The

Greeks painted all of their marbles, not in one color but in many. In doing this they followed the custom of the Egyptians and other oriental people, the Egyptians using yellow to designate a woman and red a statue or relief of a man.

Character of Greek painting.

Greek painting undoubtedly showed the same active graceful figures that the reliefs have preserved to us, but of course most of the paintings have perished. The naturalness of Greek painting is illustrated by the well-known story of the contest between *Zeux'is* and *Par-rha'si-us*.

One of them painted grapes so skilfully that the birds were attracted to them. The other had a picture covered with a veil. When asked to draw aside the veil, he asked his rival to do so, and, behold, the veil was the picture !



Winged Victory of Samothrace.



Venus de Milo.

### INTELLECTUAL SCIENCE

**259. Early Philosophers.** — Combine intellectual activity, a fondness for fine distinctions and a language that conveys very exactly shades of thought, and we are almost certain to have philosophers and schools of philosophy. In Greece, therefore, philosophy was well developed. Before the Persian Wars a few bold thinkers had proclaimed their theories of the universe and of life. Among these we should remember Thales and Pythagoras (§§ 265, 266).

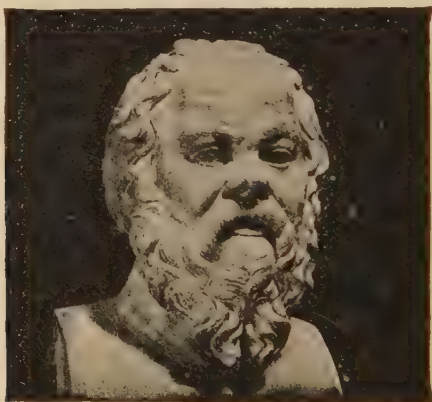
Conditions  
favoring  
Greek  
philosophy.

The  
Sophists.

The first prominent school of philosophers, however, was that of the *Soph'ists*. The Sophists were not intellectual giants, but were keen students of life and teachers of the best ways to express one's thoughts. They were so intent on establishing their arguments that they degenerated into mere arguers, so that the name sophistry is applied to argument that sounds well, but is not valid.

Methods  
and high  
moral tone  
of Socrates'  
teachings.

**260. Socrates.** — A student of the Sophists was Soc'ra-tes, a younger contemporary of Pericles. Socrates was an



Socrates.

exceedingly homely man, rather untidy in dress, who spent most of his time in the streets. He had a passion for the truth, and he sought to teach the truth by questioning his hearers and his opponents. This process of obtaining a knowledge of truth by questioning is

called *the So-crat'ic method*. Socrates was a man of unusual moderation and wisdom who found the end of existence to be VIRTUE; *piety, justice, courage and temperance being four important forms of virtue*. In other words, his was a practical philosophy.

Trial and  
death of  
Socrates.

His own virtue and the high standard of life that he set forth did not save him from the enmity and jealousy of those in power in Athens after the close of the Peloponnesian War. His ruthless questioning had exposed the ignorance, the selfishness and the dishonesty of too many people. He was therefore a dangerous man. He was



accused of crime because he did not worship the Greek gods, his enemies charging him with corrupting youth. He was tried before a popular court, and, as he had ridiculed popular government, he was condemned to death. He had refused to take his trial seriously, suggesting that the state punish him by supporting him for life. When the day arrived which had been set for his death, he calmly drank the cup of hemlock poison, after bidding farewell to the friends with whom he had been discussing questions of philosophy.

**261. Plato.** — Socrates did not write nor did he develop a system of philosophy. His ablest pupil, Pla'to, did both. Plato's philosophy is a philosophy of *ideas*. He thought that ideas, not material objects, are the things that actually exist. A man that sees only the objects of the material world, he likened to a man who gropes blindly in a cave. When he sees that ideas are real, and that material things are but shadows of ideas, he comes out into the clear sunlight. Plato's idea of the state, as shown in the most famous of his *Dialogues*, the *Republic*, was this: the state is the idea of Justice "writ large." His idea was that the government should rule justly and should try to secure justice before all else. Plato did most of his teaching in a building called the Academy.

The idealistic philosophy of Plato.

**262. Aristotle.** — Aristotle was much younger than Plato. He did not write in the finished style that Plato used and he did not favor Plato's philosophy of ideas. Aristotle was an exceedingly practical man, with an almost limitless amount of knowledge which he organized in systems. With the help of his assistants he wrote treatises on almost every subject, gathering together and organizing into systems or sciences all of his vast amount of knowledge. He was equally at home in an abstruse subject like philosophy, or in a mental science like logic, or in practical subjects such as politics, ethics and natural

Aristotle organized all of the knowledge of his time.

history. Some of his best work in natural history grew out of the material which his former pupil Alexander sent him from the East. Because Aristotle gathered and organized so much of the knowledge and methods of his age, which was one of the most intellectual in all history, he was widely studied by the people of western Europe in the Middle Ages.

Stoicism  
and its  
high moral  
standard.

**263. Later Philosophers.** — Philosophers after Aristotle were less distinguished than the three great men of the Hellenic period. Two of these Hellenistic philosophers deserve mention because they founded schools that were of great importance in later history. One of these was *Ze'no, the Stoic*. Zeno was a pupil of Diogenes, the Cynic. *Di-og'e-nes* is famous as the man who lived in a barrel, who told Alexander to stand out of his sunshine and who went about in the daytime with a lantern, hunting for an honest man. The Stoics believed that the world was ruled by a Supreme Being whom men should worship by the cultivation of virtue. They believed in self-denial, in moral growth, and in indifference to suffering, to luxury and to the world about them. The Stoics were not true Greeks and Stoicism never gained a real foothold in Greece, but it made a very strong appeal to Greeks in Asia Minor and to the Romans, as we shall see.

Epicurus'  
doctrine of  
happiness  
degenerates  
into a  
pursuit of  
pleasure.

The other Hellenistic philosophy was that of *Epicur'us*. Ep-i-cu'rus taught that men should be good if they were to be happy. Happiness was therefore the chief end of existence. To many of his followers happiness meant simply pleasure, and they brought Epicurus into disrepute because they practised the motto, "Eat, drink and be merry, for to-morrow we die."

**264. Science in Egypt, Babylonia and Greece.** — Before the time of the Greeks there had been some science. The science of the Egyptians and the Babylonians was a queer mixture of theory, fact and superstition. Their

early astronomical observations were really remarkable, but they did not make much progress later. The *Egyptian geometry* was crude, and used chiefly for the measurement of lands. The *Babylonian mathematics* was used almost exclusively in business. The Greeks were the great scientists before the nineteenth century.

Science before the Greeks, among the Egyptians and the Babylonians.

### 265. Pure and Applied Mathematics among the Greeks.

— The Greeks never developed *arithmetic* very far, for arithmetic is a practical subject, and the early Greek scientists were philosophers, rather than men of affairs. As they did not have our system of figures, they used counting boards almost exclusively, in reckoning numbers.

Arithmetic among the Greeks.

Geometry was fully developed by the Greeks, for the Greeks excelled in both theory and logic, which geometry combines. The elements of geometry were developed by early philosophers, especially *Pythagoras*, but were not organized into a complete science until the time of *Euclid*, an Alexandrian mathematician, who lived soon after the time of Alexander. Euclid's geometry has been in use as a text-book within the memory of people who are living to-day.

Extraordinary development of geometry.

Plane and spherical *trigonometry* were studied and left well developed by the Greeks. *Astronomical mathematics* was employed for the study of the heavenly bodies. *Archimedes* of Syracuse made a specialty of *applied mathematics*. He made many machines which used the lever and the multiple pulley. He is said to have asserted that if he could find a resting place for his lever he could move the earth. Our present science of physics owes a great deal to Archimedes and to some of his successors.

Other mathematical sciences and applied mathematics.

**266. Astronomy and Geography.** — The astronomical knowledge of the other ancients looks childish compared with the attainments of the Greeks. A century before the Persian Wars *Thales* was predicting eclipses, something that the older peoples had never attempted. Soon after,

The great discoveries of Greek scholars.

Pythagoras and his followers maintained that the *earth was a sphere*, and had motion. One later philosopher showed that it revolved around the sun. Unfortunately Aristotle rejected the idea that the earth has motion, and scholars for two thousand years accepted his error. Unfortunately also a geographer, Ptol'e-my, who lived in the second century after Christ, taught that the sun revolves around the earth, and this error, called the *Ptol-e-ma'ic system*, was believed generally until the time of Christopher Columbus.

Greek  
measure-  
ments of  
earth and  
sun.

Not only did the Greeks prove that the earth is round, but one of the great Alexandrian scholars, *Er-a-tos'the-nes*, measured the size of the earth.<sup>1</sup> He estimated the circumference of the earth as 28,000 miles, a remarkably accurate estimate under the circumstances. A later scholar determined the size of the sun compared with that of the earth.

Natural  
science  
under  
Aristotle.

**267. Other Sciences among the Greeks.** — If Aristotle was wrong about the motion of the earth, he did a great deal for many sciences. His classification of animals has come down almost to our own time as the basis of the science of *zo-ol'o-gy*. One of his pupils made great progress in the study of *bot'a-ny*.

Medical  
progress.

The Greeks were intensely interested in the human body. They thought too much of it to dissect it, but they were quite well acquainted with its anatomy. One Greek, *Hip-poc'ra-tes*, the *father of medicine*, studied the laws of health and the laws of disease. He abandoned superstition absolutely, in his study of medicine, for he believed that diseases followed natural laws and were not due to evil spirits.

We can see from this brief survey of Greek science how

<sup>1</sup> Eratosthenes' method was a combination of two processes. He examined the length of shadows at the two solstices and he measured angles at two points in Egypt 5000 stadia apart.

much we owe to the Greeks. For ten centuries after their time the western world added practically nothing to the scientific attainments of the Greeks.

Our debt to the Greeks for science is very great.

### SPREAD OF HELLENISM

**268. Eastward Spread of Hellenism.** — If this attractive culture and fine civilization had begun and ended with the Greeks, we should find it interesting but not important. *No other civilization has been spread more widely.* With the conquests of Alexander Greek culture and learning were carried by him and his successors (§§ 206, 209) to all parts of the eastern Mediterranean basin and to some extent into Asia. When we consider the character of the civilization of Pergamum, of Rhodes, of Antioch and of Alexandria in the Hellenistic Age, we must realize that at least the cities of the eastern Mediterranean coast were Greek rather than oriental. When we observe that Greek was the language of the eastern Mediterranean basin, that a Greek philosophy, Sto'i-cism, was the religion of southern Asia Minor and that it prepared the way for Christianity among the "gentiles," we can understand perhaps how important to the world was the spread of Hellenism over the eastern Mediterranean basin.

The eastern Mediterranean was a Greek world, combining Greek and oriental civilizations.

**269. Western Greek Civilization before the "Fall" of Greece.** — It is very easy to forget that the peninsula of Greece was only one of the homes of the Greeks. The Greeks have been identified so long simply with the peninsula of Greece and the Greeks proper have been studied so much from the standpoint of Athens, that the Greeks of the West have been overlooked. What has been said in this chapter of the Greeks applies not only to the Athenians but to the western as well as the Asiatic and the peninsular Greeks. As we noticed, these western cities were

The Greek world included the western Greeks.



famous for their laws, their governments and their material development.

The western Greeks carried Greek civilization to Italy and the West.

These western Greek cities were not only centres of Greek culture and learning in the West. They carried Greek civilization to their neighbors. The E-trus'cans (§ 283) borrowed the Greek alphabet and many other Greek ideas, probably getting most of them from Cumæ. The Romans learned from the Etruscans and also from the western Greek cities which they conquered, or with which they were allied.

Greek treasures and Greek slaves in Rome.

**270. Influence of Rome's Conquests of Greece upon Rome.** — Most of the Greek culture of Rome and the western Roman world came after the conquest of Greece in 146 B.C. It came from two sources, Greece itself and Alexandria. Even before the final conquest of Greece an immense amount of Greek treasure was carried to Rome as booty by soldiers and commanders. Even the upright Æ-mil'i-us Paul'us carried away 250 wagons of paintings and statues. When Corinth was destroyed in 146 B.C., Greece was made into a Roman dependency (§ 323), a much greater amount of booty was taken to the western capital and tens of thousands of educated Greeks were taken to Rome as captives. As Morey well says, *Greek culture "was borne into Asia on the chariot of a conqueror, while it was brought into Italy in the chains of a captive."* These educated Greek slaves and thousands of free Greeks who voluntarily emigrated to Rome taught the Romans Greek ways, so that it became the fashion to do everything as the Greeks did them, from the fastening of a cloak to the writing of a poem or the building of a temple.

Rome learned from Alexandria science, literature, religion.

**271. Greek Culture in the Roman Empire.** — Even more Greek influence was exerted upon Rome by Alexandria, for Alexandria was the greatest centre of Greek learning at this time. Roman writers imitated the second rate Alexandrian literature. Rome borrowed from Alex-

andria Greek culture, religions half Greek and half Egyptian, and a luxury that was really oriental. The Romans were not an intellectual people and their intellectual attainments, in philosophy, science and the principles of equity, were really Greek.

The western Mediterranean was never a Greek world like the eastern. It was too practical and too uncultured ever to absorb the spirit of Greek culture. So the western Mediterranean remained a Roman world, but a Roman world in which Greek philosophy, Greek literature and Greek ideas played an important part.

The minor part played by Greek culture in the West.

**272. Greek in the Middle Ages.** — Greek influence reached the western Europe of the Middle Ages through three channels; (1) through the Romans whose civilization was borrowed by the Germans and survived in many forms; (2) through the eastern Roman empire. Constantinople kept alive the learning of the Greek world, for her libraries and schools were famous.

How Greek learning came to the West through Rome and Constantinople.

(3) The Middle Ages learned more through the Moslems who conquered Egypt, the south shore of the Mediterranean, Sicily and Spain during the seventh century after Christ. Like all Semitic peoples, these Arabs were skilled at taking the civilization of another people and using it to good advantage. The Moslems borrowed Greek learning, and they added to it algebra, chemistry and other sciences. Through their schools in Spain and Sicily western Europe in the Middle Ages learned these subjects, and became interested in Aristotle. Aristotle was studied with so much zeal and so little discretion that the scholas'ticism of the Middle Ages, which was connected with the study of Aristotle, was a rather dry and profitless kind of learning.

The spread of Greek learning, developed by the Moslems, to Sicily and Spain.

**273. Greek Influence in Later History.** — In the later Middle Ages, the Turks invaded the eastern Roman empire and threatened the capture of Constantinople.

Spread of  
Greek  
learning by  
scholars  
from the  
East (15th  
century).

Great numbers of scholars, carrying manuscripts, went to western Europe, especially Italy, where they taught in the universities. They interested people in the Greek manuscripts and in Greek science. The idea that the earth was round was revived, so that Christopher Columbus dared to make a voyage into the western seas in search of the Indies. A passion for the study of Greek revived in this period, known as the Renaissance.

Study of  
the Greek  
language  
and Greek  
culture in  
modern  
times.

The study of Greek literature and philosophy will be pursued as long as there is higher education. The study of these subjects in the original Greek may not be pursued so faithfully, for the Greek language does not have the place in our high school curricula that it had two generations ago, or even one generation ago. We do not need a knowledge of the Greek language, however, to show us how much we owe to the Greeks, for it must be clear to every one who has read this chapter that *the Greeks were the great teachers to the world of art and the intellectual sciences.*

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## Questions

1. Name the three classes of people living in Greece, and show what privileges or disabilities each had.

2. Were women freer in early primitive communities than they were in highly developed societies like those of Babylonia and Greece? If so, how do you account for that fact?

3. What is the object of education? Did the Greek education serve to prepare the children for life? Was it one-sided? Was it interesting? Was it practical?

4. Tell about sacrifices among the Greeks. Were the Greeks a religious people? How were their moral standards different from our own? Were they more or less civilized than we are?

5. What is a state? a government? an aristocracy? a democracy? a citizen? a subject? What are civil rights? political privileges? codes of laws?

6. Did small city-states favor democracy or monarchy? Were the Greeks more or less self-governing than the American people?

7. Name the four successive forms of Greek city-state government. Name the four successive steps in the development of the Greek idea of citizenship.

8. In what did the excellence of Greek literature consist? Name two early poets, two dramatists and two historians, giving the name of an important work of each.

9. What philosopher discovered truth by questioning? What two philosophers founded important religions? Who was the great philosopher of ideas? Who was the most learned philosopher and scientist of the ancient world? What city was most famous for its science in the Hellenistic period?

10. What debt do we owe to the Greeks in government? in science? in art?

11. What is the Parthenon? Name two Greek sculptors of the Hellenic period; three famous statues of the Hellenistic period; three famous Greek buildings outside of Athens.

12. When and how was Greek culture extended to the eastern Mediterranean coasts? to Sicily and southern Italy? to Rome? to western Europe?

13. Point out at least two radical differences between the social classes of Greece and those of the United States.

14. What privileges and responsibilities have American women that were not possessed by the women of Greece?



15. Compare the education of a Greek boy or girl with that of boys and girls in your school.

16. In modern life what takes the place of the sacrifices of the Greeks?

17. What is a pure democracy? Does pure democracy exist in the United States?

18. The life of Socrates has in it much of interest and inspiration. What do you know about him? Are you acquainted with Plato's picture of him as given in his *Dialogues*?

19. What specimens of Greek art do you know at sight? What do you know about them and which do you like best?

20. Compare the population of Greece with that of your own state.

21. Compare the area of Greece with that of your own state.

22. A well-known American scholar once said, in speaking of the attainments of the Greeks: "A pigmy standing on the shoulders of a giant can see farther than the giant but he remains a pigmy just the same." What do you think he meant?

## CHRONOLOGICAL TABLE

THE NEAR EAST	THE WEST	EVENTS IN GREEK HISTORY
B.C. Assyrian Empire	753 (§ 284) Founding of Rome	776 First Olympic Contest
606 Fall of Nineveh 604 Nebuchadnezzar 550 Cyrus, King of Media 538 Cyrus in Babylon 525 Persian Conquest of Egypt 500 Ionic Revolt against Darius I	508 Formation of Republic (§ 286) 494 Secession to Sacred Mount (§ 289) 480 Himera (battle) (§ 307)	490 Marathon 480 Thermopylæ, Salamis 479 Platæa
PERSIAN WARS 479 Mycale (Battle)	452 Decemviri (§ 290) 445 Revolutions in favor of plebs (§ 291) 415-3 Sicilian expedition 405 Empire of Dionysius I of Syracuse (§ 307) 396 Conquest of Veii (§ 295)	445 Thirty Year Peace 431-404 Peloponnesian War 415 Syracusan expedition 405 Ægospotomi 404-371 Spartan supremacy
401 March of the Ten Thousand 387 Peace of Antalcidas	367 Licinian laws (§ 291) 340 Timoleon the liberator (§ 307)	371-362 Theban supremacy Sacred Wars
333 Issus (battle) 332 Tyre (capture of) 332 Founding of Alexandria 331 Arbela (battle)	Agathocles in Africa 343-272 Conquest of Italy (§ 293-298)	338 Chæronea (battle) 336-323 Alexander the Great's conquests
EMPIRE OF ALEXANDER 301 Ipsus (battle)		323 Death of Alexander 301 Division of A's Empire

## CHRONOLOGICAL TABLE

GREEK GOVERNMENT	GREEK LITERATURE	PHILOSOPHY, SCIENCE AND ART
Lycurgus	Epic poems Homer Hesiod	
621 Draco's code	610-565 Sappho	624-546 Thales
594 Reforms of Solon Peloponnesian League Early tyrants		Myron
509 Reforms of Cleisthenes		
477 Confederacy of Delos	Æschylus Pindar Sophocles	The Sophists Phidias The Parthenon
454 Athenian Empire	Euripides	
	Aristophanes	Socrates
		Plato
		Praxiteles
		Aristotle
338 Macedonian supervision		Demosthenes

CHRONOLOGICAL TABLE (*Continued*)

THE NEAR EAST	THE WEST	EVENTS IN GREEK HISTORY
Alexandrian Kingdoms	287 Hortensian law (equalization of the orders) (§ 292)	
	265-241 First Punic War. Sicily, first Roman Province (§ 313)	
	217-202 Hannibal— Second Punic War	
	216 Cannæ (battle) (§ 317)	Gauls invade Greece
	207 Metaurus (battle) (§ 319)	211-205 First Macedonian War
Conquest of Antiochus, the Great (§ 320)	202 Zama (§ 320) Increase of wealth and corruption in Rome (§ 326- 333)	200-197 Second Macedonian War
Humiliation of Rhodes (§ 321)	146 Destruction of Carthage (§ 324)	168 Pydna (§ 319)
	146 Establishment of Roman supremacy in the Mediter- ranean (§ 325)	146 Destruction of Corinth (end of Greek "inde- pendence")





## B. ROME

### CHAPTER IX

#### EARLY ROME (TO 264 B.C.)

Succession  
of civiliza-  
tions.

**274. The World Movements of Ancient Times.** — Before 500 B.C. the Tigris-Euphrates basin and Egypt were the centres of the greatest movements in world history. For three centuries after 500 B.C. Greece held the centre of the stage. Then Rome came to the front, and, for six centuries, there was very little history unconnected with Rome. Before considering the part played by Rome as a world state (Part III) we must study the geography of Rome and Italy, the Roman people and their rise to the position of the first power in the western Mediterranean.

#### GEOGRAPHY

Shape,  
position  
and defence  
of Italy.

**275. Geography.** — Italy is a long narrow peninsula extending south from Europe almost across the centre of the Mediterranean Sea. It is protected from invaders on the north by the high Alps mountains. The northern end of the peninsula is a wide, fertile valley, that of the *Po* river, which played a surprisingly small part in the history of the ancient world.

The western  
slope of  
the Ap-  
ennines.

Italy proper is divided by the *Ap'en-nines mountains* into a western slope, which is long and narrow, and a southern slope, facing the gulf of *Ta-ren'tum*. Because of our previous study of "Great Greece" our interest now centres in the western slope of the Apennines.

**276. Political Divisions of Italy.** — The valley of the *Po* was called *Cis'al'pine* Gaul. The rest of the peninsula





from the river Ru'bi-con south was called *Italy* in ancient times. The western slope of the Apennines in the north was known as *E-tru'ri-a*. The slope south of Etruria and south of the river Tiber was called *La'ti-um*. South of Latium was *Cam-pa'ni-a*. Inland from Latium lived the *Sabines*, and inland from Campania dwelt the *Samnites*. These districts and peoples were historically the most important in the peninsula.

Important districts of peoples.

**277. The Geography of Rome.** — On the western slope of the Apennines there are a few comparatively small rivers. The largest of these, which is in almost the middle of the slope from north to south, is the *Ti'ber*. It is clear then that this western slope of the Apennines is practically the peninsula of Italy, and that the Tiber valley is the central and commanding valley of that western slope.

Rome and the western slope of the Apennines.

About eighteen miles back from the coast on the Tiber river, there is a ford where the people were in the habit of crossing from the plains south to the hill slopes north of Rome. At this point there are, near the left bank, seven hills, rising out of somewhat swampy valleys. Two of these hills were close to the ford, and were very steep, so that they were easily defended. These are now known as the Cap'i-tol-ine and the Pal'a-tine hills, because the Roman capitol and the palaces of the Cæ'sars afterward stood on their heights. This then was Rome, a city of seven hills which could be defended, near a ford which was used as a commercial highway from north to south and back far enough from the coast to afford protection from pirates, yet near enough so that trading vessels might come up the Tiber river.

Advantages of Rome for commerce and defence.

**278. Commanding Position of Rome and Italy in the Mediterranean.** — The diverse mountain ridges and numerous peninsulas of Greece kept Greece from developing into a *nation*. In Italy the western slope of the Apen-

Why national union was easier in Italy than in Greece.

nines, covering most of the peninsula, made national union easy. *Greece* faced the *East* and was forced to keep out eastern invaders. *Italy* faced the newer and less developed *West*. She was left free to become united before foreign foes pressed upon her, for she was protected by the Apennines on the east and by the Alps on the north. It was natural moreover that Italy should be united by the city that controlled the central valley of the western slope, and, as we have seen, that city was Rome.

From Italy  
to the  
whole  
Mediterranean.

**279. Steps in the Expansion of Rome.** — Once in control of the western slope of the Apennines and of Italy, Rome naturally reached out to Sicily. Holding Italy and Sicily, her commanding position at the centre of the Mediterranean gave her access to northern Africa, to Greece, to Egypt, to Asia, and to western Europe. The character of the Mediterranean basin (§ 158) made possible a single Mediterranean state covering the whole basin. The geography of Italy and Rome gave Rome an excellent chance to form, as she did, that powerful world-state.

### THE ROMANS BEFORE 510 B.C.

The qualities that made the old Romans successful.

**280. An Old Roman.** — The Romans had no very great geographical advantages, however, over the people of Syracuse or of Carthage. Their real advantage was one of character. We sometimes hear a person called an old Roman. What does the term mean? If the man is really like the old Romans, it means that he is plain and crude, living a life of Spartan simplicity; that he works hard on his little farm; that he rules his household sternly and with a keen sense of justice; that he loves fighting and does not mind long marches. In short, it means that he is a plain, practical, austere son of the people, honest and moral, who despises luxury, who hates effeminacy



and who never knows when he is beaten.<sup>1</sup> It means that he is stolid, sturdy and determined. /

**281. The Roman Family.** — In Rome the family was important, as in Greece (§ 133). In both it was the basis of religion and of the state. In early Rome however the family was important in itself. The father (*pater familias*) had almost absolute authority. He was head of the family, high priest and judge. If his wife committed a crime, he would decide the punishment and the courts would accept his decision. The old Roman father would punish his wife or his son as dispassionately as any outsider could have done. That was because he was an old Roman. The Roman family was very different from the Greek in many ways, however. The women might be absolutely under the control of the father, but the mother had a position of dignity and of comparative freedom, which the Greek wife did not have. Roman family ties were very strong. Divorce was unknown before the close of the first Punic War (§ 313), and immorality was uncommon.

Absolute legal authority of the father, with real freedom for the mother.

**282. Roman Religion.** — The high moral standard of the early Romans was a result of character and of custom, not of religion. The first Romans had an exceedingly primitive nature religion, in which the gods were powers of nature that resided in stones or trees or waterfalls. These gods must be appeased. Therefore, the Roman made his sacrifices so that the wrath of the gods should be averted and the favor of the gods be gained. When he did this, he was careful to go through the correct *forms*.

Crude beliefs of the early Romans.

The early Roman might be said to have worshipped form. When he made a contract, or brought a suit at

<sup>1</sup> The fact that the Roman was plain and practical is illustrated by this text, the letters of which are called Roman. If we compare this plain, square Roman type with the ornate Greek, German or old English letters, we can see how practical the Roman was.

Importance of form to the Romans.

law, or offered a sacrifice, the important thing was the form; that is, the way in which it was done. The act itself was incidental. If a Roman had finished half of a religious ceremony and left out a word, he would begin again, for the first ceremony was of no value. The early Roman was exceedingly superstitious. He believed in omens and he gladly learned from his Etruscan neighbors, on the north, to study the flight of birds or the entrails of victims sacrificed on the altars.



Vestal Virgin.

The household deities of later times.

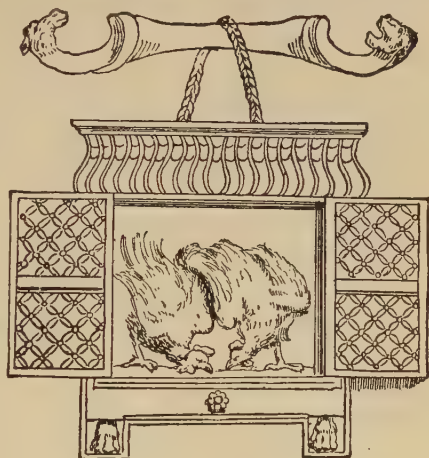
In later times, when the Roman moved to a new house, he took with him his household gods, his goddess of the hearth and his other household deities, some of which later were called the *La' res* and *Pe-na'tes*. When we sometimes speak figuratively of our *Lares* and *Penates*, we refer to the embodiment of the spirit of our home.

The Etruscan civilization, with Babylonian and Greek elements.

**283. The Etruscans.**—Among the peoples of Italy north of the Greek cities before 510 B.C. only one, the E-trus'cans, had a well-developed civilization. They understood the use of the arch and of drainage, they paved roads, and it was from them that Roman religion acquired the method of divination through an inspection of the liver.<sup>1</sup> They kept up their interest in Greek things by trading with the Greek cities of south Italy. For several

<sup>1</sup> This "Babylonian" civilization was probably brought to Etruria by those Etruscans who came from Asia Minor. They exhibited a similar acquaintance with *Greek mythology and early Greek learning*.

centuries they were the most powerful people of Italy and in fact of the western Mediterranean. They ruled Etruria and gained control of cities farther south, especially Rome. Wherever they went they built walls and drains and public buildings, and introduced some of their civilization. Rome owed the Etruscans a great debt.



Sacred Chickens.

Legendary  
founding  
of Rome.

#### 284. The Regal Period of Rome. —

The early history of Rome is legendary, and it is difficult to discover the truth about early events. According to legend Rome was founded in 753 B.C. by *Rom'u-lus*, who had been "exposed" with his twin-brother *Re'mus*, had been nursed by a wolf and brought up by a shepherd. *Romulus* was the first of seven mythical kings, who ruled until a republic was established in 510 B.C. Of course there must have been more than the sacred and mystical number seven, but, as we know little about any of them, it does not matter.

According to tradition, which in this case may represent a fact, the last kings of Rome were Etruscan princes. The Etruscan princes apparently were men of ability and influence. Tradition relates that they drained the swamps, especially by building an immense drain or sewer called the *Clo-a'ca max'i-ma*. They undoubtedly did construct numerous public buildings, built a wall around the most

Progress of  
Rome under  
the last, or  
Etruscan,  
kings.

important hills, introduced Etruscan customs and Greek and Etruscan civilization. These kings ruled not only the city of Rome but much of the surrounding country.

Military and political organization of Rome.

**285. Co-mi'ti-a Cen-tu-ri-a'ta.** — The Romans were originally organized in tribes, on a religious basis, like that of the Greeks (§ 133). The Etruscans introduced a new system, based on wealth. The army was made up of *centuries*, or hundreds, and a popular assembly (called "co-mi'ti-a") was held in which the people voted by centuries. The wealthy men of the infantry and the cavalry ("equites") had more than half of the votes, although the poorer soldiers outnumbered them many times. This assembly of the centuries, which met outside the city in a military field called the Campus Martius, lasted for several hundred years.

#### THE STRUGGLE OF THE CLASSES (510–287 B.C.)

The expulsion of the kings by the aristocracy injures Rome.

**286. The Establishment of the Republic.** — In 510 B.C. the Roman aristocrats, called the *pa-tri'cians*, drove out the Etruscan princes and established a republic. This republic was, of course, ruled by the patricians for their own benefit. They did not treat the common people, the *ple-be'ians*, as well as the kings had done, for the kings needed the support of the common people against the aristocracy. In addition, Rome lost her influence over her immediate neighbors, who had supported the Etruscans but refused to support the patricians.

Patrician control of the *comitia centuriata*.

**287. The Government of the Early Republic.** — The republic was governed by the patricians through the assembly of the centuries, and through a senate, and through magistrates. As we have seen, voting in the *assembly of the centuries* was controlled by the wealthy citizens. The assembly had considerable power. It made the laws and decided whether there should be war or peace.

The *sen'ate* was made up of the most influential patricians. It met more frequently than the assembly and it really discussed public affairs. When the assembly made laws or decided matters it probably only ratified the decision of the senate.

Organiza-  
tion and  
power of  
the senate.

Every year the assembly elected two chief magistrates called *con'suls*.<sup>1</sup> These men enforced the laws and commanded the army on alternate days. In time of great danger a *dic-ta'tor* was elected military commander, with absolute power for a period of not more than six months.<sup>2</sup>

Magis-  
trates under  
the early  
republic.

**288. Troubles of the Plebs.** — With the patricians in absolute control of the government, the plebs (the name used for the plebeians as a class) were worse off than before. After the expulsion of the kings, Rome fought almost continuously with her neighbors who sympathized with the Etruscan princes. The Roman army was in the field most of every summer. This meant that the plebeian farmers left their crops, which suffered from lack of care and from the depredations of the enemy. The more the plebs fought, the deeper they came into the debt of the rich patricians, who were glad to lend them money. According to the law of that time, as before the time of Solon in Athens (§ 152), debtors who could not pay their debts became slaves.

The cam-  
paigns for  
the defence  
of Rome  
after 510  
made the  
plebeians  
debtors.

**289. The Plebs gain Tribunes and an Assembly.** — In 494 the plebs seceded to the Sacred Mount just outside of the city. They refused to return to Rome until the patricians gave them relief. An agreement was drawn up providing that thereafter no debtor was to be sold as a slave. The plebs were to elect yearly two officials called *trib'unes* who could say "veto" (I forbid), if a magistrate tried to

The first  
secession  
with eco-  
nomic and  
political  
gains.

<sup>1</sup> The consuls were preceded by lictors with axes, as was a victorious conqueror. See *e.g.* the lictors preceding Cæsar, in the illustration, p. 233.

<sup>2</sup> There were other officials, including a *rex* (king), who had religious duties, as the Athenian king-archon had (§ 150).



enforce any harsh law against a plebeian.<sup>1</sup> The persons of the tribunes were sacred; that is, they could not be arrested or interfered with in any way. Some years later (471 B.C.) the plebs were allowed to hold a *plebeian assembly* of their own to elect the tribunes and to make laws for themselves.

The plebeians gain a written law, the XII tables.

**290. The Laws of the Twelve Tables.** — The plebs found that their assembly and their tribunes did not protect them so long as the patricians made the laws and elected the officials who enforced them. We have already noticed the importance of an unwritten law to the governing classes and of a written law to the people who were governed. The plebs therefore demanded a written law. After ten years of agitation *de-cem'virs* (ten men) were appointed to draw up a code of laws. These laws were in the form of twelve tables, and are called the *laws of the twelve tables*, the "Magna charta of Roman liberty."<sup>2</sup> So important were they considered that the school boys four centuries later were obliged to learn them.

The plebs gain more offices and new political and social rights.

**291. Progress of the Plebs.** — Within a few years after the granting of the twelve tables, a veritable revolution took place,<sup>3</sup> by which the plebeians gained a great

<sup>1</sup> Tradition records that public lands were given to the plebeians soon after the first secession, but although this shows that other relief measures were taken, it is probable that there were no public lands for distribution until many years after.

<sup>2</sup> Some of these laws were as follows:

Let the father have power over the life and death of his son. Let it be lawful to sell the son as a slave three times. If the father shall sell the son three times, let the son be free from his father.

Let no man take more interest for money than one per cent a month. If he shall do otherwise, let him be fined four times that sum.

If any one breaks the limb of another and makes no reparation, let retaliation take place.

<sup>3</sup> The *tribunes* and the assembly of the plebs became almost as powerful as the regular magistrates and assembly. The plebs gained the right to *intermarry* with the patricians and even to elect some of the six *military tribunes with consular power*. The senate decided each year whether

many social privileges and political rights. Three quarters of a century later the plebs asked for more rights, as the foreign wars (§§ 295-298) interfered with their work. In the *Li-cin'i-an laws* (367 B.C.) the rich patricians were not allowed to monopolize the public lands as formerly, and one of the consuls must be a plebeian. So the plebs gained political power, economic reforms and partial control of the state religion at one stroke.<sup>1</sup>

**292. The Plebs gain Political Equality, but the People lose Political Power.** — In the next three quarters of a century the plebeians gained the right to hold any office or religious position. In 287 the assembly of the plebs, which was now open to any citizen, was made the official assembly of the Roman people, and all distinctions between plebeians and patricians vanished. From this time the Roman emblem, S. P. Q. R.,<sup>2</sup> took on a new meaning. But Rome had already become mistress of Italy (§ 298), so that the real government belonged not to the assembly, but to the *senate*, which was now made up of ex-magistrates.

The plebs gain legal rights, but the senate controls the government.

## THE CONQUEST OF ITALY (396-264 B.C.)

**293. Some Early Trials of the Young Republic.** — While this great internal struggle was going on for two consuls or military tribunes should be elected. Only patricians could be consuls but some of the military tribunes might be plebeians. The patricians diminished the powers of the consuls however by creating a *censor*, who looked after public works and public morals and decided who were eligible for the senate and other offices.

Rome's struggles first for existence, then for conquest.

<sup>1</sup> The Sibyl-line books were thereafter to be looked after by plebeians as well as patricians. The Sibylline books were three books that had been purchased by one of the later kings from a prophetess of Cumæ. At first nine books were offered, but the king demurred at the price. The sibyl then destroyed three, and offered the others at the same price. Again the king objected to the price, but he finally paid the same amount for the last three. The books contained oracular sayings of the Greeks. They were guarded carefully and consulted in times of great danger.

<sup>2</sup> *Senatus Populusque Romanus* = The Roman senate and people.

centuries between the plebeians and the patricians, Rome, during the first century, was spending her time in keeping off her enemies, and, during the second, in making herself mistress of Italy. Two of the stories of the first struggles of the Roman republic for existence are worth our consideration, because of their place in the world's book of lore.

Horatius  
at the  
bridge.

The kings whom the Romans had expelled from Rome (510) appealed for help to an Etruscan king not far from Rome. This king advanced with his army and seized the hill across the Tiber from Rome. A bridge connected the foot of this hill with the city of Rome. To prevent the Etruscans from crossing, a brave young man, *Horatius*, with two companions held the Etruscan army at bay, while the Romans demolished the bridge. In a loud voice he committed himself to the Tiber, and, amid a shower of darts, swam across to his comrades. The Etruscans were finally induced to withdraw.

Cincinnatus, the  
dictator.

Another legend tells of a Roman army surrounded among the hills, with escape cut off. The senate met to consider the crisis. *Cin-cin-na'tus* was appointed dictator because of the great danger. The messengers to Cincinnatus found the old man plowing in his field. Leaving his plow where it was, he hastened to the city, gathered an army, marched against the enemy, defeated them, and freed the imprisoned Roman force. Returning to Rome without delay, Cincinnatus laid down his office at once, and returned to his plowing sixteen days after he had left it so abruptly. Cincinnatus was an old Roman.

Relations  
with  
Latium.

**294. Rome and the Latin Confederacy (493-338 B.C.).** — After the expulsion of the kings in 510 B.C. the Romans were attacked by the friends of the kings and by numerous hill tribes on the west slope of the Apennines. In spite of the devotion of such men as Horatius and Cincinnatus Rome hardly held her own against these enemies. Fortu-

nately Rome gained allies among the Latin cities south of Rome in Latium. These cities were united in a *Latin Confederacy*, which aided Rome for a century and a half, until, jealous of the growing power of Rome, the Latin cities tried to destroy Rome. The cities of the confederacy were defeated (338); some being incorporated in Rome and others being made dependents of the larger city.

**295. The Conquest of Veii.** — The earliest conquests of Rome were north of the city in Etruria, not south in Latium. Etruria, like the rest of Italy, was dotted with fortified cities, each of which controlled the country that surrounded it. The nearest, and one of the strongest of these fortified cities, was the Etruscan city of Ve'ii, which fought with Rome for control of the Tiber valley. After several years of a life and death struggle Veii was captured and its inhabitants were sold into slavery. This victory gave Rome undisputed possession of the Tiber valley. This valley, as we noticed (§ 277), really controls the western slope of the Apennines, and the western slope of the Apennines is really Italy.

Contest  
with Veii  
for the  
control of  
the Tiber  
valley  
(396 B.C.).

**296. The Sacking of Rome by the Gauls.** — Scarcely had Rome downed her nearest and most dangerous rival, before a new peril arose. Only six years later Rome was seized and sacked by nomadic Gauls, the Romans taking refuge in the citadel. The Gauls finally agreed to withdraw on payment of a thousand pounds of gold, but were driven off, we are told, before the money was paid. The Gauls finally withdrew to the valley of the Po, but not before they had destroyed the power of the Etruscan cities. Although the Gauls had sacked Rome and destroyed all of the old records, they made it easy for Rome later to conquer the whole of Etruria.

The Gauls  
sack Rome  
and destroy  
the records.  
They also  
weaken  
Etruria.

**297. The Wars with the Samnites.** — By the middle of the fourth century the Romans controlled the western coast of Italy southward almost to Naples. This brought

The Romans are checked by the Samnites.

the Romans into conflict with the Samnites, a rude, warlike and aggressive hill people living east of Naples. Three protracted wars followed. In the second of these, in a battle at the Cau'dine Forks (321 B.C.) the Roman army was captured and deeply humiliated by being sent under the yoke, a great disgrace. The yoke was made by placing two spears upright in the ground and fastening a third across between them at such a height that the vanquished soldiers must stoop to pass under.

Results of victory over all enemies.

In the last war with the Sam'nites, all of Rome's enemies, north, east and south, united in an effort to check the growing power of the city on the Tiber. In 295 Rome gained a signal victory over the Etruscans and Gauls in the north and five years later subdued the Samnites, making them dependent allies of Rome. Rome was now supreme from the Rubicon to the Greek cities of the south.

Rome gains control of all "Italy."

**298. The Wars with Pyrrhus.** — The Greek cities appealed to Pyrrhus, King of Epirus in Greece. Pyrrhus brought to Italy an army and a large number of elephants.<sup>1</sup> It was the elephants rather than the army that threw the Roman army into confusion, so that Pyrrhus won two victories. But they did him no good, for the Roman army refused to retreat, and the Roman senate refused to treat for peace so long as Pyrrhus was on Roman soil. The term *Pyrrhic victory* has ever since been used to denote an apparent victory which is little better than a defeat. In the end Rome completely conquered Pyrrhus and the Greek cities.

<sup>1</sup> Pyrrhus hoped to unite under his rule all of the Greek cities of the West and conquer Carthage. In short, he hoped to be the Alexander the Great of the West. He did spend several years in Sicily as well as Italy, but was beaten in both countries.



## THE ROMAN STATE AND ARMY

**299. Roman Allies and Colonies.** — Rome now controlled practically all of Italy south of the Rubicon river. We must not think of Italy, however, as a single state under Roman rule. Only one third of it was really *Roman territory*, the rest being occupied by *Roman allies*, or *colonies* established by Romans, or subject states dependent on Rome.

Division of  
Italian  
territory.

Frequently, when Rome conquered a tribe, such, for instance, as the Samnites, she allowed them the right to look after all of their local affairs. They were treated not as subjects, but as allies. To be sure, Rome looked after all of their external business. Each of them might trade with Rome, but they might not trade with each other. This generous treatment was naturally given to those cities that voluntarily placed themselves under Roman protection, but it was unusual for a conqueror to give such terms to a conquered people. We shall see however that it paid.

Generous  
treatment  
of the  
Roman  
allies.

Besides the allied cities, there were the military posts called colonies. These were cities founded by groups of Roman soldiers for purposes of protecting Roman interests. There were more than one hundred of them at this time scattered all over Italy. Their inhabitants had lost their full Roman citizenship, but they had more civic (citizenship) rights than the allies had.



The Ro-  
man col-  
onies were  
military  
posts.

Roman Soldier.

**300. The Three Classes of Citizens.** — There were three classes of citizens in Italy. First, there were the *Roman citizens*. Some of these lived in or near Rome, and



A Triumph — Triumph

Difference  
between  
Roman,  
Latin and  
Italian  
citizen-  
ship.

were enrolled as voters; the others were Roman citizens without the suffrage. Then there were those that had the *Latin* right. Although these had fewer rights than a Roman citizen, the right of intermarriage with Roman citizens was granted to them. Most of the colonists were Latin citizens. Third, there were those with the *Italian* right. These had the right to own property and do business, but did not have as full rights as the Latin citizens.

Service  
and pay of  
the Roman  
soldier.

**301. The Roman Army.** — The Roman army, which had defeated the phalanxes of Pyrrhus and was to meet the trained troops of Carthage, was one of the finest military bodies the world has ever seen. It was composed of citizen soldiers, with a war-footing of 300,000 for Rome, and about as many more from the allies. Every Roman man from 17 to 45 was subject to military service for a term of 20 years. The soldiers drew pay, and with each



of Cæsar, 46 B.C.

campaign came considerable booty, especially in the later wars against rich Carthage and the wealthy East.

The infantry was organized in *le'gions* of about 4500 soldiers each, later 6000. The legion fought in three lines, not in a compact mass like the Macedonian phalanx (§ 198). Each soldier was trained carefully in the exercise of arms, as the open order of the legion demanded that the soldiers should have skill as well as strength. A Roman's shield was like that of the Greek soldier, his spear was shorter and he depended more on the short sword. Those soldiers that did not have spears hurled short iron-pointed javelins. The cavalry was made up of the wealthier young men, but it never became as important an arm of the service as the Macedonian horsemen of Alexander or the Numidian cavalry of Hannibal (§ 316, note).

Organiza-  
tion,  
equipment  
and  
methods  
of the  
soldiers.

Celebra-  
tion of a  
great  
victory.

**302. A Triumph.** — The greatest honor that could be conferred on a Roman general was the right to celebrate a triumph. A huge procession moved through gaily decorated streets of Rome to the temple of Jupiter on Capitoline hill. Near the head of the procession were the consuls, preceded as usual by the lictors, with other magistrates and the senators. Then came the booty, in the later days making a procession several miles in length. After the booty marched the captives, with occasionally a king to give added honor to his conqueror. In the rear came the army, led by the fortunate commander, in a triumphal chariot. The people and the soldiers shouted "triumphe." The triumph ended with a feast. In later times the emperors erected triumphal arches to commemorate some victory.

Geography  
of Italy  
and Rome.

**303. Summary.** — Rome occupied the central part of the central peninsula extending from Europe into the Mediterranean. It was at a commercial cross-roads, defended by hills and swamps, and it controlled the most important valley of the western slope of the Apennines. In the valley of the Po were the Gauls, north of Rome was Etruria, east, the Sabines, south, Latium, and farther south, Campania and Samnium.

Roman  
character,  
religion  
and early  
history.

The old Romans were simple sturdy peasants, severe, unimaginative and courageous. The father ruled his family sternly, although the Roman matron had a position of dignity. The early Romans worshipped objects of nature, they emphasized form in religion and in law. They learned of their neighbors the Etruscans to worship gods that were powers rather than objects, to build walls, drains and buildings and to organize governments.

The  
struggle  
between the  
patricians  
and the  
plebs.

In 510 B.C. the last of the seven kings, an Etruscan prince, was driven out and a patrician republic was established. The patricians governed through consuls, senate and comitia. The plebs rebelled and gained, first, tribunes



and an assembly; second, a written law; third, social and political rights, and last, the right to hold any office and (287 B.C.) to an equal share in making the laws.

Rome gained control of the Tiber valley by destroying Veii. The overthrow of Etruria was aided by the invasion of the Gauls. When the Latin confederation turned against Rome, she crushed it, but gave good terms to the people. Then Rome finally conquered the Samnites and gained control of all Italy by defeating Pyrrhus and the Greek cities. Conquest of Italy.

Some of the people of Italy were Roman citizens. Others, including some colonists, had the Latin right, and the allies and some others had the Italian right. The army was organized by legions and comprised more than 600,000 Romans and allies. It was organized in legions. After a victory a triumph was celebrated. Roman state and army.

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### Questions

1. Show how the Alps and the Apennines divide Italy into three great areas, the Po valley, the western slope, and "Magna Græcia."
2. Give the names and locations of the most important peoples of Italy.

3. Why was Rome favorably situated for the task of controlling the Tiber valley? Italy? the Mediterranean world? In relation to the Mediterranean basin, compare Rome with Corinth; with Syracuse; with Carthage. Was the *location* of Rome more favorable for world dominion than that of any of the others?

4. What were the characteristics of an old Roman? What was the importance of the family in ancient Rome? of the father in the family? What was the nature and importance of the old Roman religion?

5. What did Rome owe to the Etruscans? What did she owe to the Greeks before the Punic wars?

6. Describe the government of Rome at the beginning of the republic. Name the chief steps by which the plebs gained equality with the patricians. Why did the senate rather than the people control Rome after 264 B.C.? What does S. P. Q. R. mean?

7. Show the importance of the Latin confederacy to Rome. Why was the struggle with Veii so important? How did the Gauls help Rome more than they injured her?

8. Describe the steps by which Rome gained control of Italy. What were the next natural steps in expansion; south? north?

9. What was an ally? a colony? a Roman citizen? What were Latin rights? Italian rights? Why was Rome's policy toward the Italians a wise one? Why was the legion better than the phalanx?

## CHAPTER X

### CONQUEST OF THE MEDITERRANEAN (264-146 B.C.)

#### BEFORE AND AFTER THE PUNIC WARS

Steps in  
the ex-  
pansion  
of Rome.

**304. Importance of Rome's Conquests.** — The period before the Punic wars was a period at first of self-defence and slow development for the Roman republic, followed by a period of expansion throughout Italy.<sup>1</sup> The period following 264 B.C. was at first a trial of strength between Rome and her great rival, Carthage. *By 200 B.C. Rome was the undisputed mistress of the western Mediterranean.* Another half century (200-146 B.C.) sufficed for the humiliation of Macedonia and the forced withdrawal of the ambitious Seleucids (§ 215) from Asia Minor. *By 146 B.C. Rome was recognized as the greatest power of the eastern Mediterranean,* as well as the only power in the western, for Carthage was destroyed in 146 B.C. After 146 B.C. it was simply a question of time before the whole eastern Mediterranean became Roman also, although this inevitable expansion continued for nearly three centuries.

Changes  
in govern-  
ment, agri-  
culture and  
society.

**305. The Change in the Character of Rome.** — The influence of these victories upon the government and policies of Rome was necessarily great, for no popular assembly could rule a vast republic with so many varied interests and foreign complications. The senate became the real ruling body of Rome. The people lost their old simplicity. They became avaricious and wealthy. East-

<sup>1</sup> Freeman says, "The first step in expansion, in short, was sudden and swift; every later step was slow, but the first carried every other step with it as its necessary consequence." *Chief Periods*, p. 40.

ern luxury and customs filled society with corruption. The old peasant farmer was forced out by the great plantations managed by slaves and Rome was filled with a poverty-stricken mob. Before taking up the story of these conquests and their results we must notice the international situation in the western Mediterranean before the Punic wars and study Carthage, the great rival of Rome.

**306. Controlling Peoples of the Western Mediterranean before 400 B.C.**—In the middle of the sixth century before Christ three peoples shared in the control of the middle-western Mediterranean: the Etruscans, the Greeks and the Carthaginians. The *Etruscans* controlled most of Italy from the valley of the Po to the plain of Campania. The *Greeks* occupied the south of Italy and the eastern half of Sicily. Greek influence was dominant in the middle Mediterranean. The *Carthaginians* had brought into subjection most of the northern part of Africa, and they controlled practically all of the western Mediterranean and its shores.

Spheres of influence of the Etruscans, the Greeks and the Carthaginians.

The Etruscans, not able to withstand the attacks of the Samnites in Campania, the Romans in Latium, and the Gauls in the north, declined rapidly. This left the western Mediterranean to the Greeks and the Carthaginians, whose contest for supremacy took place in Sicily.

The decline of the Etruscans.

**307. Conflict for Sicily.**—As we noticed (§ 175), at the time of the Persian wars, Carthage made an attack upon Sicily the same year that Xerxes invaded Greece (480 B.C.). This invasion failed with the defeat of the Carthaginians at Himera. After the defeat of Athens by Syracuse in 413 B.C. (§ 191) the Carthaginians again invaded northern Sicily. They captured Himera, sacrificing three thousand Greeks on the battlefield where the Carthaginians had been defeated in 480, and finally gained all of Sicily except

Sicily in the century after the Persian wars.

Syracuse. Later the Carthaginians were defeated by *Di-o-nys'i-us*,<sup>1</sup> tyrant of Syracuse, who extended his sway over the greater part of Sicily and a large part of "Magna Græcia" as well.

After Dionysius came *Ti-mo'le-on*, the liberator, who soon drove back the Carthaginians, deposed the tyrants and formed a confederacy of the Greek cities. He was honored as the noblest of the western Greeks. A generation later *A-gath'o-cles* carried the war with the Carthaginians into Africa. Still later *Pyrrhus* gained temporary victories in Sicily only to lose control of all of the island except Syracuse before he returned to Italy, where he was defeated by the Romans (§ 298).

Sicily in  
the century  
before the  
Punic  
wars.

## CARTHAGE

Importance  
of the  
location of  
Carthage.

**308. Location of Carthage.** — This great Phœnician city, which had disputed with the Greeks for three centuries the possession of the fair island of Sicily, and had gradually become the only power in the western Mediterranean, was located on a fine harbor at the outlet of one of the most fertile valleys of northern Africa. The resources of the valley and of the continent behind Carthage furnished an ample food supply for a great city. The location of the harbor on the great peninsula which juts into the Mediterranean, only seventy miles from Sicily, was even more central and commanding than that of Rome. Less exposed than Sicily to attack, it was almost as close to the crossing of the commercial highways from east to west and from north to south.

**309. Dominions and Trade of Carthage.** — The Carthaginians were so much interested in trade and the gain-

<sup>1</sup> Able, shrewd, but unprincipled, without mercy for friend or consideration for foe, Dionysius ruled the greatest kingdom that any Greek ever established in the West, but he left western Greece weaker than he found it.



ing of wealth that for several centuries after the founding of the city a ground rent was paid for the land on which the city stood. In order to extend this commerce the people were forced to drive back their enemies. Phœnician cities in Sicily which asked for protection were brought under Carthaginian rule; northern Africa was subdued; colonies were planted in Sardinia and Spain; and at one time 30,000 persons were sent to the Atlantic coast beyond the Pillars of Hercules (Straits of Gibraltar) to establish trading posts and colonies. This occurred the century before the traditional date assigned for the founding of Rome.

Conquests and trade were extended together.

Carthage had extensive trade with Spain, Britain, northern and western Africa.<sup>1</sup> This trade with the western Mediterranean and the Atlantic was guarded so jealously that all intruders were hunted down and drowned. The western Mediterranean of this time had been called "a Phœnician lake." This western commerce of Carthage was less extensive, but politically more important than trade with the interior of Africa and with countries east of the Mediterranean.<sup>2</sup> The trade of Carthage made her the wealthiest city of that time, and her governmental revenues were very great.

Carthaginian supremacy in the western Mediterranean.

**310. The Government of Carthage.** — Carthage was governed by a commercial aristocracy. The control of affairs was always held by a few powerful families which

<sup>1</sup> She founded trading posts or factories for the extension of the Carthaginian trade. Gold and slaves, to be obtained from the region of the Niger, drew her to the African coast beyond Gibraltar. The tin of Britain and the amber of the Baltic attracted her ships to the north Atlantic. Spain, rich in silver mines, required settlements along both the Atlantic and the Mediterranean to develop trade and to protect those engaged in the mining of silver. Iron brought the Carthaginians to the little island of Elba, while agricultural products formed a large part of the trade with the Balearic islands, with Corsica, Sardinia and Sicily.

<sup>2</sup> There were two commercial treaties between Carthage and Rome before 340 B.C. In the second of these Rome was not allowed to trade with Cor'si-ca, Sar-din'ia, the coast of Africa or other places more distant.

Aristocratic government and harsh rule of dependencies.

The large navy and mercenary army of Carthage.

The great wealth and dominion of Carthage compared with the poverty of the small Roman republic.

succeeded in protecting Carthaginian interests abroad at the same time that they maintained order and prevented insurrections at home.<sup>1</sup> In her treatment of her dependencies Carthage was both harsh and avaricious; harsh, because by levelling the walls of their cities, she left them helpless; and avaricious, because of the heavy tribute that she demanded from them. The Carthaginian dependencies were bound to her only by ties of fear. In time of public danger they almost always were glad to revolt.

**311. The Army and Navy of Carthage.** — To protect her commerce from the pirates that infested every sea, Carthage maintained the largest navy of that day; to maintain her authority over her vast dominion, she had an army composed of Carthaginians and mercenaries.<sup>2</sup> The mercenaries were frequently treated, not as soldiers, but as subjects. They were bullied and abused when danger was not present, or abandoned sometimes in the face of the enemy; hence, the term "Pun'ic faith," that is, Phœnician faithlessness. It is not strange then that, when reverses came to Carthage, her armies revolted, seeking freedom for their people and revenge on their despotic rulers.

**312. Comparison of Rome and Carthage.** — It was between this great city, ruler of the western Mediterranean, and Rome, mistress of Italy, that a struggle now began (264 B.C.) which must lead to the destruction of one or

<sup>1</sup> Aristotle comments on the remarkable freedom from insurrection that was enjoyed by Carthage for several centuries. The ruling classes, however, gave no real share in the government to the people, for assemblies of the citizens, like those of Sparta, could only accept or reject proposals made to them.

<sup>2</sup> Comparatively few Carthaginians entered the army, because there was more money to be made in trade, but there was usually a sacred band of 2500 as body guard for the general, and a citizen army of 25,000 might be raised with ease. Greater dependence was placed on the hired troops, the swift Numidian cavalry, fierce warriors from Spain and levies gathered from a hundred dependent cities.

the other. Carthage was still at the height of her power, with broad dominions, limitless resources of wealth, absolute control of the sea and freedom from internal dissensions. On the other hand, Rome, poor, without a navy, possessed of but a few thousand square miles of territory, though she was the real head of Italy, still remained a commonwealth of peasants, rude and unimaginative, but brave and sturdy.

Rome excelled Carthage not only because she depended on herself rather than on her wealth, but because she had treated her dependents as human beings rather than as sources of revenue. A great many cities and tribes which Rome had conquered were treated as allies, most of the others still possessed many rights and looked forward to the time when Rome would give them also the privileges of allies or of Italian citizens (§ 300). Even the terrible dangers of Hannibal's invasion in the second Punic war did not shake the loyalty of many of these subject Italians. Even more, Rome owed her final success to her citizen-soldiers and to the determination with which she replaced every army that was destroyed. How could a nation of traders conquer such a people!

Rome owed her success to the character of her people, to her citizen-army and her faithful dependents.

## THE EARLY PUNIC WARS

**313. Beginning of the First Punic War.** — The wars between Rome and Carthage naturally began with a struggle for Sicily. The Romans were asked to help some of their allies who had attacked Messina and were shut in there by Carthaginians. Rome sent help because she realized that war with Carthage was inevitable. *Rome soon learned that nothing could be done so long as Carthage was supreme on the sea.*<sup>1</sup> Fortunately a Carthaginian

The war in Sicily shows Rome the need of a fleet.

<sup>1</sup> The Romans had only the triremes of some allies, whereas the Carthaginians had hundreds of quinqueremes. To fight a quinquereme with a trireme, such as the Greeks and the Persians had used at Salamis, was like fighting a battleship with a cruiser.

galley ran aground and was captured by the Romans. With this as a model a fleet was constructed, the rowers being trained meanwhile to row on land. With the same indomitable pluck these Roman landsmen sallied forth to meet the great fleet of the mistress of the western seas. Their galleys carried picked soldiers who rushed across bridges thrown from Roman vessels to those of the enemy, turning a sea fight into a semblance of a land battle, in which the Romans excelled.

**314. Rome's Naval Victories.** — Four years after the war started a great naval battle occurred at *My'læ* off the north coast of Sicily. The Carthaginians were badly defeated. Because her men could not learn the art of navigation in one generation, Rome afterward lost several large fleets by shipwreck, but, with great persistence, each fleet was replaced by another. As *the Punic wars were decided by Rome's control of the sea*, Rome was well rewarded for her perseverance. After more than twenty years of fighting, Carthage agreed to give up Sicily and pay Rome a large sum of money. The Greek historian, Polybius, considered this a greater war than that of the Greeks with the Persians, and a greater war than the Peloponnesian war of Greece.

**315. From the First to the Second Punic Wars.** — Both Rome and Carthage realized that this first war was a preliminary struggle. The question at issue was not the control of Sicily. *It was a question whether Rome or Carthage should control the western Mediterranean.* At the close of the first Punic war, Carthage, however, had her hands full suppressing a revolt of her mercenary troops. Rome took advantage of this insurrection to occupy Sardinia and Corsica. Sicily she made into one province, the other islands into another. This was the beginning of Rome's great provincial system (§ 330).

Taking advantage of the peace with Carthage, Rome

Rome's  
fleets de-  
cided the  
first and  
the second  
Punic  
wars.

Rome gains  
Sardinia  
and Cor-  
sica, and  
creates  
her first  
provinces.

tried to suppress the Gauls in the Po valley and the pirates on the Adriatic. This was not done very effectively, since Rome was able to give but a small part of her attention to these barbarous peoples. They naturally took the first opportunity to rise against her.

Conquest  
of Cisal-  
pine Gaul.

**316. Hannibal Invades Italy.** — In Spain Ha-mil'car Barca<sup>1</sup> and his sons raised a fine army. In time Hannibal, eldest of the "lion's brood," became sole commander of these troops. He at once prepared to invade Italy. To do this Hannibal was forced to cross the high Alps. As the narrow trails were covered with ice thousands of his men lost their footing and fell over the cliffs. Several times Hannibal was forced to stop and cut a new and broader path across a pass. After several weeks of terrible suffering and hardship, weeks filled with constant attacks by the native tribes, Hannibal brought the remnant of his fine army into the valley of the Po. Here he was welcomed by the Gauls. Within a year two Roman armies were trapped and practically destroyed by Hannibal.

Hannibal  
crosses the  
Alps (218  
B.C.) and  
annihilates  
two Roman  
armies.

**317. Cannæ.** — In this time of great danger Fa'bi-us Max'i-mus was appointed dictator. Fabius followed a policy of avoiding pitched battles that has ever since been known as the *Fabian policy*.<sup>2</sup> Later the command

Hannibal  
destroys  
Rome's fine  
army at  
Cannæ.

<sup>1</sup> The most successful Carthaginian general, Hamilcar Barca, spent the interval after the first Punic war in conquering Spain, which he made into a Carthaginian province. In Spain he trained a very fine army of Nu-mid'i-an horsemen and Spanish infantry, for he attached the loyal Spanish people very closely to his own interests. He prepared his sons for a military life in order that they might avenge Carthage on Rome. The story is told that he took his little son Hannibal, a boy of nine years, and made him swear, on the altar of his gods, eternal hatred to the Romans.

<sup>2</sup> Fabius hung upon the army of Hannibal, occupying the best positions as Hannibal moved down through Italy, but refusing to be drawn into a battle. Hannibal did not dare attack, as Fabius' positions were too strong. After a time however the Romans became impatient and criticised the Fabian policy, calling the dictator *Fabius Cunctator* ("Delayer") in derision.



was turned over to the two consuls. Hannibal now watched his chance. At *Can'næ*, in eastern Italy, Hannibal, attacking from several directions, threw into incredible confusion an army nearly twice as large as his own. The Roman army lost all order, only those on the outside of this seething mass being able to fight. The dead were said to have numbered more than 50,000. Not a family in Rome escaped bereavement. The senate lost eighty members. Cannæ was a terrible blow to the young republic.

Hannibal fails to win over most of Rome's allies.

**318. Hannibal Tries to win over the Italians.** — Any other people, in such a crisis, would have been glad to accept terms of peace, but not so the Romans. A new army was raised at once and put in the field, though it did not dare to face Hannibal. Hannibal meanwhile was doing everything in his power to shake the allegiance of the Roman allies. He had freed at once all of the allies taken prisoner at Cannæ and in previous battles. He offered one and all the most favorable terms of trade and self-government, if they would desert the Roman cause. Wherever he went some cities naturally accepted his terms and offered no opposition,<sup>1</sup> but others stood steadfast in their friendship for Rome. Rome was surely getting a reward for her wise policy toward her allies. Once Hannibal marched rapidly almost to the gates of Rome, but he did not dare stop and lay siege to the city.

Hannibal is deprived of his last chance for help.

**319. Metaurus.** — With only the Gauls and a few cities to support him, Hannibal kept his army in Italy, undefeated and undiscouraged, but gradually dwindling. It was only a question of time before he would be forced out of Italy unless help came. As Rome controlled the sea, help must come by land. In 207 this seemed at hand,

<sup>1</sup> Among the cities that deserted Rome were Capua and Syracuse. The siege of these cities formed two very interesting and important events in the second Punic war. See Seignobos, *Roman People*, 111-112.

for Hannibal's brother Has'dru-bal crossed the Alps with an army from Spain. At the river *Me-tau'rus* two Roman armies met and destroyed the army of Hasdrubal. It is said that Hannibal first learned of this great disaster when the head of his brother was brought to his camp. He understood then that he had failed.

**320. The Close of the Second Punic War.** — Not daring to attack Hannibal the Romans decided to send an army into Africa. Pub'li-us Cor-ne'li-us Scip'i-o, afterward called Scipio Africanus, the elder, had command of this army. Hannibal was immediately recalled from Italy. The two armies met at Za'ma (202 B.C) near Carthage. Here Hannibal met his first real defeat, but it was decisive.

Hannibal  
is defeated  
at Zama  
in Africa.

Carthage now sued for peace. The terms of the Romans were accepted without much modification. Carthage lost Spain and all islands in the Mediterranean. She gave up all her naval vessels but ten. She paid a huge indemnity and continued to pay a yearly sum for fifty years. She could not make war on a Roman ally and her foreign relations were subject to Rome. Some of her dependencies in northern Africa became allies of Rome. All that was left to Carthage was her own territory and her trade. Carthage no longer rivalled Rome as a Mediterranean power, for her commanding position had been destroyed.

Carthage  
loses most  
of her  
territory  
and pays a  
large in-  
demnity.

### COMPLETION OF MEDITERRANEAN CONQUESTS

**321. Conquest of Macedonia.** — The king of Macedonia had tried to help Hannibal because he feared that the Romans would expand eastward toward the *Ægean* Sea. After Hannibal's defeat the Romans began war in earnest, as Macedonia was interfering with Greek allies of Rome. In two great battles the Roman legion met the

Macedonia  
seeks to  
check Rome  
and is  
overthrown.

Macedonian phalanx. Each time the victory was won by the more active Roman troops, as the battles were fought on rough ground. The second battle, at *Pyd'na* (168 B.C.), decided the fate of Macedonia. Her treasure was taken to Rome, 150,000 inhabitants of E-pi'rus were sold into slavery, and Macedonia became, first a dependency, and afterward a province of Rome.

Rome becomes the dominant power in the eastern Mediterranean.

**322. The War against Antiochus of Syria.** — A rival greater than the king of Macedonia was the ambitious An-ti'o-chus of Syria, who had conquered the peoples of Asia Minor and had invaded Greece. The Romans marched to the help of their allies in the East and defeated Antiochus at *Mag-ne'si-a* (190 B.C.). Although they kept no territory in Asia, from this time *Rome was recognized as the greatest power in the eastern Mediterranean as well as in the West.* One story illustrates this. A successor of Antiochus wished to conquer Egypt. The Roman senate sent a legate to Syria telling him not to do it. The Syrian king agreed to consider the matter. Immediately the Roman legate drew a circle in the sand about the king, telling him that he should not pass outside the circle until he had agreed not to make war on Egypt. The Syrian king yielded at once, for he did not wish a war with Rome. After the conquest of Macedonia and Syria "the whole civilized world thenceforth recognized the Roman senate as the supreme tribunal, whose commissioners decided in the last resort between kings and nations."

Change in Rome's policy toward Greece.

**323. The Conquest of Greece.** — Rome had always looked up to Greece as a country of culture and a high civilization. Ordinarily she interfered in Greek affairs only at the request of some Greek ally. After the second Punic war the Romans began to devise the overthrow of the most enterprising Greek cities because they had trade which the rich Roman merchants and bankers wanted

*Rhodes* was the first of these great cities to be punished, because she was prosperous.

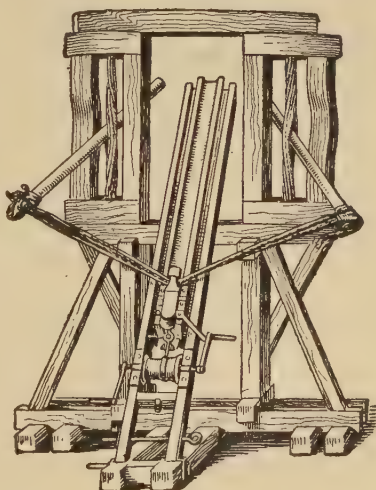
Later Rome found abundant excuse to interfere in the affairs of Greece proper, for the Greeks quarrelled continually after the overthrow of Macedonia at Pydna. In the end *Greece was subdued in 146 B.C.* One of its most powerful cities, *Corinth*, was plundered, its inhabitants were sold into slavery, its buildings were destroyed and its site was cursed by the Romans.

**324. The Destruction of Carthage.** — The prosperity of Carthage likewise aroused envy among the avaricious Romans. For a long time the most severe of the Romans, Cato the Censor, had ended every speech with the words, "Carthage must be destroyed." An excuse for war came when Carthage made war on her neighbor Numidia, an ally of Rome that had repeatedly injured Carthage.

At first the Romans were successful; Carthage was compelled to give up some of her best citizens as hostages and surrender her naval vessels and her arms. The Romans then demanded that Carthage be abandoned, as they feared so powerful a commercial rival. The patient Carthaginians rebelled. With marvellous energy they began to rebuild walls and to fashion weapons out of scraps of metal. The women gave their hair for the cords

Anarchy in Greece leads to conquest by Rome.

Rome sought an excuse to destroy her great rival.



Roman Artillery.

The desperate courage of the Carthaginians does not save their city.

on the huge bows. For several years the Carthaginians resisted the Roman attacks until in 146 B.C., starving and overwhelmed, they were forced to surrender. Of the 700,000 that began the siege but 50,000 survived. Like Corinth, and in the same year, Carthage was destroyed because of the commercial rivalry of Rome.<sup>1</sup>

Provinces  
added by  
Sulla, Pom-  
pey and  
Cæsar.

**325. Roman Expansion after 146 B.C.** — Under the Roman republic, which lasted until 27 B.C., Rome added Gaul, most of the northern coast of Africa and parts of Asia Minor and Syria. Most of this territory was conquered by the great generals of the late Republic, Sul'la (§ 342), Pom'pey (§ 344) and Cæ'sar (§ 347).

Augustus  
places the  
material  
boundaries  
at the Dan-  
ube and the  
Euphrates.

When Aug-us'tus established the empire (§ 354), he not only completed the circle of Roman possessions around the Mediterranean, but he wisely limited the empire to the Rhine and the Danube rivers in central Europe and to the Euphrates River in Asia. Later emperors held to those boundaries, with one exception.<sup>2</sup>

## CHANGES IN ROME

Social, po-  
litical and  
economic  
changes  
create a  
new Rome.

**326. General Changes.** — During the later foreign wars a new Rome was created, due, in large part, to the wars themselves. Some of these changes were (I) *Social changes*, due chiefly to the new wealth and luxury, and shown in corruption, in religion, in family life and the new amusements; (II) *Political changes* which affected the

<sup>1</sup> Carthage, Corinth and Tyre were afterward rebuilt, because they were natural commercial centres. The Romans found that they had injured rather than helped themselves by destroying these ports through which much of their trade must be carried on.

<sup>2</sup> The emperor Tra'jan (98-117 A.D.) was a great conqueror and added to the Roman empire lands beyond the Danube River and the Euphrates River, but his successors did not try to defend these frontiers against their enemies. To be sure Britain, which had been conquered before the time of Trajan, was held for four centuries until invasions of German tribes caused the "break-up" of the Roman empire (ch. XIV).











international position and relations of Rome, and the government of the provinces as well as of Rome herself; and (III) *Economic changes*, such as the development of a capitalist class, the spread of slavery and the destruction of the old time peasantry, which had been the chief strength of old Rome.

**327. Influence of Wealth in Rome.** — The Roman public treasury was filled by the great wealth that came to Rome from the indemnity levied upon Carthage at the end of the second Punic war, upon Macedonia a little later, from tribute paid by subject peoples, and from gifts and bequests like that of the king of Pergamum (133 B.C.).<sup>1</sup> From a state almost of poverty the Romans became suddenly wealthy. Opportunities to make money were offered that soon created a capitalist class (§ 331). The old styles no longer satisfied; new luxuries were imported yearly from the East. The elder Cato, last of the old Romans, protested in vain against the new luxury, the dissipations that wealth brought and the growing corruption in government and society. Soldiers no longer enlisted for purely patriotic reasons, since service in the eastern wars meant rich booty for privates as well as for generals and the state.

Influence  
on society,  
the army  
and govern-  
ment.

**328. Social Changes.** — Contact with the East brought many of the refinements of the Hellenistic civilization. Greek dress and Greek foods were copied. Houses were built and furnished after Greek models. Greek slaves taught the sons of rich Romans. Greek plays furnished models for Roman dramatists and Greek works of art were brought from the plundered cities of Greece. The

Imitation  
of Greek  
models.

<sup>1</sup> Rome had undertaken the war against Antiochus the Great at the request of the king of Pergamum. At the close of the war Pergamum received great additions of territory, as the Romans were not ready to govern lands so far distant as Asia Minor. In 133, when the last king of Pergamum died, his territories and his treasure were bequeathed to Rome.



Romans were, however, rather poor imitators, and they were not intellectual or artistic like the Greeks.<sup>1</sup>

Changed  
position of  
women.

Family bonds were relaxed under the new era that had begun at Rome. There is no record of a divorce earlier than the first Punic war, but separations occurred with alarming frequency after the second war with Carthage. Women had greater legal freedom also, from this time, the father no longer having the full rights of "patria potestas," that is, absolute control as "pater familias."

Political  
corruption  
due to  
"bread and  
games."

**329. Introduction of Public Games.** — Instead of the one annual festival that was held before the second Punic war, new games and festivals were introduced. These in-



Roman Gladiators.

cluded fierce combats between animals and between men (gladiators) with short swords (§ 380). They were frequently held at the expense of the lesser magistrates, whose chance of election to higher offices usually depended upon the pleasure that they gave to the Roman mob. This custom and the distribution of grain by wealthy men who wished to have a "following" led to

<sup>1</sup> Many Romans had already lost faith in their own religion (§ 280); Greek scepticism was welcomed. Orgies in the name of the Greek god Bacchus were practised secretly at Rome and throughout Italy. Soothsayers from Asia flocked to the capital city. Temples were erected to the Egyptian Isis and to numerous other foreign deities.

an immense amount of political corruption during the last century and a half of the republic.

**330. The Government of the Provinces.** — Rome did not set out to create an empire composed of provinces — but she was forced to borrow or develop some system of government for the subject peoples whom she conquered. The method of government for the early provinces, like the provinces themselves, was Carthaginian. A governor with almost absolute power ruled each province,<sup>1</sup> and taxes were “farmed out” to publicans. Not all of the cities in a province were on equal footing — some were still allies; others paid tribute while a few became the property of Rome. In general, before the destruction of Carthage, it may be said that Roman rule in her provinces and in the states of dependent allies was better than the rule it replaced. Taxes were less heavy in Macedonia under Rome than they had been under the Macedonian kings. The Roman officials were honest compared with the Greek and Carthaginian rulers. Yet in later times the misrule of the provinces, the heavy taxation and the sacrifice of business in the cities for the benefit of Rome are blots on the history of the republic.<sup>2</sup>

Roman provincial rule was better than that of her predecessors.

<sup>1</sup> The Roman governors were usually ex-magistrates who were appointed for one year, later for three years. They were absolute within the provinces, not even being subject to the senate until their term of office had expired. They controlled the provincial army of which there was usually need on the borders of the province or in unruly cities. They issued orders and enforced the laws. If a provincial had a grievance there could be no appeal beyond the governor, who had the highest judicial power. Through a subordinate, the governor supervised the finances.

<sup>2</sup> If a governor plundered a province, no one could try him until after his term was over. Then he was brought before a tribunal of fellow-senators. If convicted, he went into exile, usually at his country home. It was a common saying, when the governor's term was three years, that it took the plunder of the first year to pay the senate for giving the position, that of the second to buy off the jury, leaving only the plunder of the third year for the governor.

Contractors and Publicani

**331. The Publicans.** — The acquisition of provinces added greatly to the public business which Rome transacted through contractors. Taxes had to be collected in a province. If a sewer was to be constructed, a road built, or a public building erected, the work was done by contract. The contracts were let by the censors at five-year intervals. The censors estimated the amount of revenue that each province should bring; the right to collect the taxes was then sold to the highest bidder. The bidders were necessarily capitalists. These associations of publicans collected the customs revenues in Italy and farmed the taxes in the provinces.

Abuses in tax collection.

The publicans collected as much as they could, usually far in excess of the amounts paid into the public treasury. If a man did not pay the tenth or fifth of his produce that the law required, or did not pay the rent on his land which might legally belong to the state, he might be cast into prison or sold into slavery.

Extension and results of slavery.

**332. Slavery.** — Slavery grew with the extension of Roman dominion. Each war brought thousands of captives who were sold as slaves.<sup>1</sup> Slaves were employed in large numbers on the great estates of Italy and Sicily. They were not treated like human beings, but, being human, revolted in terrible slave insurrections. Sicily was the scene of three prolonged servile wars during the century after the fall of Carthage. Slavery made the Romans more callous and corrupt than ever, and slave labor caused great economic crises.

**333. The Decline of the Middle Class.** — Italy had once been a land of small farmers, sturdy, self-supporting,

<sup>1</sup> One of the most upright of the Roman commanders, Æmilius Paulus, sold 150,000 inhabitants of Epirus into slavery (§ 321). Ten thousand of the most intelligent Greeks, including the statesman and historian Polybius, were sent to Rome practically as slaves when the Achæan league was broken up (151 B.C.). Slave raids were common, and the island of Delos, once sacred to Apollo, became the slave market of the Mediterranean.

self-respecting yeomen, who lived plainly, feared the gods and reared large families. The Licinian laws (§ 291) had attempted to help this class by distributing the public lands in small farms; but these laws had been broken by the nobles who controlled the senate. Then came Hannibal, whose terrible campaigns devastated Italy and kept the farmers under arms, when they should have been cultivating their crops.

The small farmer before Zama (202 B.C.).

After Hannibal, wealthy men bought up these neglected farms. The other yeomen could not grow grain to compete with the cheap corn of Sicily and Africa. Neither could they compete with the large sheep and cattle estates of their wealthy neighbors, with their cheap slave labor and broad fields. A few tried raising vines and olives, but most of them lacked the capital and the skill for such enterprises. Flocking to Rome, these men crowded the capital, and failing to find work, joined the city rabble which enjoyed the free games and cheap food. Thus the rich grew richer and the poor poorer; while Rome, nominally governed by all citizens, yet actually ruled by the wealthy but corrupt nobles, was drifting into new difficulties which neither the nobility nor the peasant could solve.

From Zama to the Gracchi (133 B.C.).

**334. Summary.**—The territorial history of the western Mediterranean during the four centuries from 550 B.C. to 146 B.C. is the history (1) of the supremacy of Carthage in the West and (2) of the conquest of Carthage by Rome. The Carthaginians supplanted first the Etruscans and later the western Greeks, especially in Sicily. Carthage owed her supremacy to her central location, to her trade and tributary provinces, to her strong navy, her stable government and her able leaders. Carthage was inferior to Rome in her selfish policy toward subject-states and in her dependence on mercenaries rather than on citizen soldiers.

Supremacy of Carthage in the West before Rome.

The three Punic wars and the destruction of Carthage by Rome.

The first struggle between Rome and Carthage began in 264 B.C. in a contest for Sicily. Soon after the Romans equipped themselves to fight on the sea, they acquired Sicily, and later, Sardinia and Corsica. The second Punic war was the war waged by Hannibal for fifteen years in Italy against great odds. At Cannæ he destroyed the flower of Rome's troops, but he could not break down the allegiance of Rome's allies. When Hasdrubal was defeated at the Metaurus (207), Hannibal was beaten, although he did not acknowledge defeat until Zama (202). A half century later, in 146 B.C., Carthage was destroyed by the jealous and avaricious Romans.

Rome mistress of the whole Mediterranean.

Rome expanded to the east as soon as Carthage was out of the way. She was successful against the kings of Syria, and of Macedon (Pydna, 168 B.C.) and easily overcame the disunited states of Greece. Conquests after 146 B.C. extended Roman dominions to the Scottish highlands on the north, to the Rhine and the Danube on the northeast, to the Euphrates on the east, and to the Sahara desert on the south.

Bad results of expansion.

Rome's success and the introduction of wealth and luxury from abroad made her people less religious and moral. She was no longer governed by the people but by a set of wealthy senators. The provinces were badly ruled and the provincials were oppressed by the tax-farmers. In Italy the rise of great estates, the spread of slavery and the decay of the peasantry prepared the way for mob rule in Rome, for the ascendancy of generals and finally for the empire.

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## Questions

1. What were the three great steps in the expansion of Rome? How did the subjugation of Carthage and the cities of East influence Rome?

2. Outline the struggle in the western Mediterranean: (1) between the Etruscans, Greeks and Carthaginians; (2) between the Carthaginians and Greeks; (3) between Rome and Carthage.

3. Who were Gelon, Dionysius, Timoleon, Agathocles and Pyrrhus? What were Himera, the Sicilian expedition and a Pyrrhic victory?

4. Show the importance of Carthage. Consider location, dominions, trade, government and navy. Compare Rome with Carthage.

5. How many wars were there between Rome and Carthage? Characterize each, that is, explain very briefly the real nature of each struggle.

6. Explain the policy of Hannibal. Give an account of his methods and describe one battle. Why did not the allies desert Rome? Why was the second Punic war as well as the first decided by "sea power," that is, by the control of the sea?

7. Tell about the conquest of Macedonia, Syria and Greece. Why was Rhodes humiliated? Why were Corinth and Carthage destroyed? Why were Tyre, Corinth and Carthage afterward rebuilt?

8. Draw a map showing the five different stages in Roman expansion. Did Rome gain more territory before 146 B.C. or after 146 B.C.? Why do we take 146 B.C. as the end of the period of the "expansion of the nations"?

9. Name the three classes of changes in Rome during the second and first centuries before Christ. Explain each as fully as possible. First name the chief changes under each class, and then explain those that you have named. Make a summary of this for your note-book.

10. Explain: Mylæ, the earliest provinces, Fabian policy, Metaurus, Zama, Pydna, Magnesia, bequests of the king of Pergamum, tax-farming, publicans, the "city rabble."

## PART III

THE ROMAN WORLD STATE (146 B.C.-476 A.D.)



## CHAPTER XI

### THE REVOLUTION AND IMPERIALISM

(146 B.C.—14 A.D.)

**335. The Problem of Governing the Roman World,** 133 B.C. — As we have seen, two great changes had been going on in the Mediterranean world during the second century before Christ; (1) the expansion of the Roman power until practically every country that bordered on the Mediterranean was either subject to Rome or a dependent ally of Rome; and (2) the decadence of the old simple life and spirit of the Roman people. *One part of the problem then was how to organize these conquered countries into a single "empire," or vast republic.*

The problem of organizing the Roman dependencies.

Another part of the problem was the question as to *who should govern this immense area.* Under the constitution that had been developed during the early years of the republic, as we noticed, after 287 B.C. *the law gave the power of governing Rome to the assemblies, but custom and ability had left it to the senate.* Neither the assemblies nor the senate knew how to govern properly so vast a realm as the Roman armies had conquered. In 133 the senate was not only governing Roman dominions unwisely, but the senate itself was narrow, selfish, and incompetent. The assemblies were just as incapable of governing, for they were largely made up of self-seeking merchants, of property owners corrupted by unaccustomed wealth and slavery, and of the city mob, degraded by poverty.

The problem of who should govern the Roman world.

The century from 133 to 27 B.C. was taken up with attempts to solve these two problems. *This century after 133 B.C. is sometimes called the century of the Revolution.*

The Revolution.



## THE EARLY REVOLUTION — REVOLT AGAINST SENATORIAL RULE (146–88 B.C.)

Character  
and pur-  
pose of the  
Gracchi.

**336. The Reforms of the Gracchi.** — The first attack upon the senatorial rule came from two brothers of noble aims and high principles. Ti-be'ri-us and Ga'ius Grac'chus belonged to a plebeian family of nobles, and through their mother, the famous Cor-ne'li-a, were descended from Scipio Africanus, the Elder. Their real purpose was to relieve the distress of the poor citizens who had been driven from their farms (§ 333) in the vain effort to find a living in Rome.

Reforms  
and death  
of Tiberius.

**337. Tiberius Gracchus.** — Having been elected tribune in 133 B.C., Tiberius Gracchus tried to get a redistribution of the public lands, according to the Licinian laws (§ 291). This aroused the enmity of the senators, many of whom had occupied large blocks of state land which they did not wish to give up. Tiberius appealed to the people in assembly and they passed his law, as they had a legal right to do, but they were obliged to remove a tribune who had vetoed the law at the request of the senatorial party. This was a very ancient use of the modern method that we term the "recall." Tiberius then tried to secure his own reëlection as tribune, although the law did not provide for reëlection. The senators, alarmed at the great increase in the tribune's power under Tiberius, and fearing the loss to themselves if his programme of reform was completed, attacked him in the city streets and put him to death. Thus violence pointed the way to the military rule which finally overthrew the republic. But the death of Tiberius did not end his work, for later censuses show that within a few years the number of land owners in Italy increased 80,000.

**338. The Work of Gaius Gracchus (123 B.C.).** — Gaius Gracchus continued the work of Tiberius for the relief of

the peasants in Rome and in Italy. In addition he developed plans for the complete reorganization of the Roman government. In two successive terms as tribune,<sup>1</sup> he sought to make himself real ruler of Rome. To do this Gaius made the tribune by far the most powerful magistrate in the government. He relieved the city of many of its poor by continuing the distribution of the public lands, and by sending out colonists outside of Italy. He gained the favor of the city voters by distributing grain at half price. This followed a custom that had been used by many nobles, but was a dangerous practice which he probably intended should be temporary. It was used later by demagogues and generals to win popular favor and was, unfortunately, the only law of Gaius Gracchus that survived.

Gaius Gracchus makes the tribunate powerful and plans many reforms.

His downfall came with his statesmanlike suggestion that citizenship should be extended to the Italians, a proposal that united the senate and the city mob against him. When Gaius Gracchus failed to secure a second reelection as tribune, a senatorial force attacked his followers in the streets, killing him and three thousand of his supporters. The senate quickly reestablished its supremacy and undid, so far as it could, the work of Gracchus, but it could not conceal the need of reform, nor destroy the demand for it. A revolution had begun.

Gaius Gracchus is overthrown by the senate.

**339. The Briberies of Jugurtha.** — For several years after the death of Gaius Gracchus, Rome was ruled by the senate, which was corrupt and inefficient. The revolt of the people against this misrule was brought about by the failure of the war against Ju-gur'tha, who had seized the throne of Nu-mid'i-a in Africa and had bribed and defeated every army that the senate sent against him. He was summoned to Rome to answer charges against him, of massacring thousands of Roman subjects, but he

The wars against Jugurtha

<sup>1</sup> A man could now hold the position of tribune more than one year.

bought his freedom. On his departure he is reported to have said, "Oh, city for sale and doomed to speedy ruin, if it finds a purchaser."

Marius  
conquers  
Jugurtha  
and the  
Germans.

**340. Marius, the Saviour of Rome.** — The people demanded a leader who was incorruptible. They found one in Gaius Ma'ri-us, an uneducated man of humble parentage, but an able general. Marius found the army honeycombed with corruption. He reformed it, defeated Jugurtha and his allies, and, with the aid of Lu'cius Sul'la, captured Jugurtha. He was at once reëlected consul and was recalled to Italy to repel the invasion of two hordes of Germans, the Cim'bri and the Teu'to-nés. These tribes, having defeated four consuls, were threatening to seize the rich lands of northern Italy and plunder the wealthy cities. Six years in succession Marius held the consulship. In 102, at Aquæ Sex'ti-æ, in Southern Gaul, he destroyed the huge force of the Teutones, and the next year, at the Raud'ine plain in northern Italy, he annihilated the Cimbri as well. For four centuries, Rome was comparatively free from invasion by the barbarians.

By yielding  
citizenship  
Rome  
finally over-  
throws the  
Italians.

**341. The Social War.** — Marius made the army democratic by abolishing social distinctions and by admitting landless men from Rome and Italy into the legions, but he did nothing for the Italians. As the Italians were oppressed by the Romans, they formed a new Italian state which they defended in a war known as the social war, from the Latin word "*socii*," meaning allies.<sup>1</sup> Rome took prompt and vigorous measures to crush the revolts, but the Italians were not conquered. Then the Roman government offered full citizenship to those Italians who had remained loyal. Later the same rights were granted

<sup>1</sup> A tribune, Marcus Drusus, tried to secure for the discontented Italians the rights of citizenship which Gaius Gracchus had proposed for them. His law was passed, but Drusus was assassinated, and the law was vetoed by the senate.

to those who swore allegiance to Rome within sixty days.<sup>1</sup> These laws and a vigorous campaign by Sulla ended the war, although more blood was shed before the new Italian citizens were finally enrolled as voters. *The number of Roman citizens was more than doubled by these changes, and Italy from the Rubicon to Tarentum was united into a single state.*

## THE STRUGGLE OF MILITARY LEADERS FOR SUPREMACY (88-46 B.C.)

**342. The War with Mithridates (88-84 B.C.).** — Disorder and violence were common features of the party strife that went on at Rome each year, but as yet no leader had used an organized army to secure power. Sulla, the aristocrat, champion of the senate, was the first to introduce the army into Roman politics. Unfortunately he had many successors. He did this in order to secure command of the force to be sent against Mith-ri-da'tes, king of Pontus. The assembly had voted that Marius, the democratic leader, should have the command; the senate, on the contrary, selected Sulla, the leader of the aristocrats.<sup>2</sup>

Contest for command in the Mithridatic war (88 B.C.).

Mithridates seemed as great a danger as the invasions of the Cimbri and the Teutones a few years earlier. He was king of Pontus, on the south shore of the Black Sea.<sup>3</sup>

Conquests and massacres of Mithridates in the East.

<sup>1</sup> The Italians wanted full rights of citizenship as a protection. They did not care particularly about voting in Rome, but they did wish to be able to protect themselves from insult and their property from seizure. Only full citizens were really able to do this.

<sup>2</sup> As soon as Sulla left Italy, however, Marius and his friends re-entered Rome, where they murdered the friends of Sulla and plundered their homes. Marius was no longer an able general and a wise leader, but a harsh, revengeful old man who died soon after this butchery.

<sup>3</sup> He was a man of gigantic stature, able, and cruel, but with a polish that came from a Greek education. On an appointed day he had massacred all of the Italians in Asia Minor, men, women and children, numbering perhaps one hundred thousand.

Having conquered his immediate neighbors, he had incited all of the eastern provinces of Rome to revolt. Mithridates then crossed into Greece and was joined by the Greeks and many of the Macedonians.

Sulla con-  
quers  
Mithri-  
dates.

Although Sulla had only a small army, he had no great difficulty in defeating the forces of Mithridates and driving them out of Europe. Mithridates was glad to make peace by surrendering most of his conquests in Asia Minor. He preferred to wait for a more favorable time to attack Rome (§ 344).

Sulla's pro-  
scriptions  
(82).

**343. The Rule of Sulla.** — After conquering Mithridates, Sulla returned to Italy, which the democratic party defended to the best of their ability. By a victory just outside the Colline Gate of Rome, he gained complete control of the government. Sulla immediately began a series of proscriptions in which he and his followers murdered their enemies and seized their property. No one's life was safe, for a fresh list of those that might be killed for a reward was published every day, and private enmity or greed caused the death of many men of ability or wealth who had not opposed Sulla. The horrors of these fiendish proscriptions were not forgotten for two generations. Sulla completed his work by reestablishing the rule of the senate in a constitution which also introduced some necessary reforms.<sup>1</sup> The constitution lasted barely a decade, but Sulla had set an example of rule by "blood and iron" that other Romans were quick to follow.

<sup>1</sup> Sulla restored the rule of the senate. He tried to cripple the tribune by not allowing a person who had been tribune to hold any other office. These changes lasted but a few years. Other changes lasted longer. He increased the number of financial and judicial officers in Rome and Italy, since more were needed. He prescribed that none should hold important offices until he had served in lesser offices, thus giving the higher magistrates training for their work. These reforms might have been valuable, had not Rome already abandoned civil rule for leadership by its great generals.



**344. Pompey.** — Soon after the death of Sulla, a young man named Pom'pey became the most prominent citizen of Rome. Pompey had helped Sulla, had conquered Spain by the aid of assassins and had put down the revolt of the gladiators under Spar'ta-cus. In a remarkably short campaign of forty days, Pompey swept the pirates from the eastern Mediterranean. Then he again conquered Mithridates, accepting all of the glory that belonged to his immediate predecessor. Pompey also invaded Syria and Palestine. In Jerusalem Pompey not only visited the temple but entered the Holy of Holies. He thus gave Rome a claim to lands in the east Mediterranean coast, as well as most of Asia Minor.

Conquests  
of Pompey.



Pompey the Great.

**345. Cicero and the Conspiracy of Catiline.** — While Pompey was in the East an attempt was made by Cat'i-line to gain control of the government of Rome. He gathered about himself an army of discontented men. When Catiline was denounced in the senate by Cic'e-ro, who was consul that year, he fled and his army was destroyed.

Catiline's  
plot.

Cicero was an able man and a great orator. He was a "new man," since he did not belong to one of the families that held most of the offices. His orations and writings were polished and interesting, but Cicero was vain and timid. The work of preserving and reorganizing Rome was left to men of tougher fibre.

Cicero, the  
man and  
the orator.

**346. The First Triumvirate.** — When Pompey returned

The alliance of Pompey, Crassus and Cæsar.

to Rome, after the defeat of Mithridates and the pirates, with a great, if rather undeserved, military reputation, he found that the ruling nobles were jealous of his fame. He therefore allied himself with a rich man named Cras'sus and an exceedingly popular patrician, Ju'lius Cæ'sar. This alliance of Pompey, Cæsar and Crassus was called the first tri-um'vi-rate. These three men practically dominated Rome. After a year as consul, Cæsar was appointed proconsul of Gaul for five years.

Julius Cæsar.

**347. Julius Cæsar.** — Julius Cæsar is one of the most interesting, as well as one of the ablest men of history. Although he belonged to a patrician family, he was related by marriage to Marius, the leader of the popular party, and had sided with Marius against Sulla. After Sulla's death he had been elected to positions in which he had entertained the populace of Rome at great expense, his creditors paying the bills. Cæsar realized as perhaps few men did that Rome could never be governed again by either the senate or the assembly. Since Rome must be ruled by one man, a military leader, Cæsar decided to be that man, and he sought in Gaul the army that should make him master of Rome.

Cæsar conquers Gaul, and Gaul gives him military help.

Cæsar conquered Gaul in a series of brilliant campaigns that he describes graphically and simply in his well-known, if not well-beloved, book on the Gallic war. By skilful diplomacy he solved the serious problems of the Gallic tribes. Cæsar united Gaul and made it half-civilized, giving the province a firm, wise rule. Gaul helped him even more, for it gave him military experience. It furnished him an army of veterans who were greatly attached to him and would do anything for him.

**348. Pompey versus Cæsar.** — Cæsar needed this experience and this help. The senate and Pompey, fearing Cæsar, told him to give up his command and return to

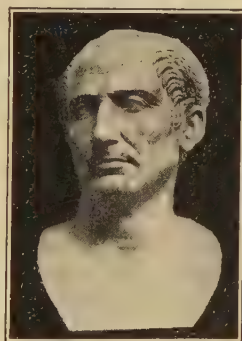
Rome. Knowing that he would not be safe in Rome if he were alone, Cæsar crossed the Ru'bi-con River with his army (49 B.C.).<sup>1</sup> Pompey and his friends immediately fled. Cæsar at once made himself master of Rome and Italy, treating with generosity his opponents who had remained. With his army he followed Pompey into Greece, where he defeated him. Pompey fled to Egypt, where his head was brought to the conqueror. *In three years from the time that he crossed the Rubicon, Cæsar had made himself master of the Mediterranean world.*

By defeating Pompey, Cæsar becomes master of Rome.

### THE ESTABLISHMENT OF AN EMPIRE, 46 B.C.—14 A.D.

**349. The Work of Cæsar.** — In order to carry on his work Cæsar concentrated in his own hands almost autocratic powers. Not only was he *im-per-a'tor*, that is, military commander, but he held the offices of dictator, consul and many others.<sup>2</sup> Cæsar enlarged the senate and permitted some provincials, especially the Gauls, to have full Roman citizenship.

Powers held by Julius Cæsar.



Political and social reforms of Cæsar.

Julius Cæsar.

By establishing sound government in Rome, Cæsar virtually changed the decaying and disorderly republic into an empire. He looked after the health and order of the imperial city. He reduced the mob that had been

<sup>1</sup> The Rubicon separated Italy from a province on the north. Governors were not allowed to return to Italy with their armies, an act of that kind being considered treason. That is the reason that Cæsar hesitated at the Rubicon and finally plunged in, saying, "The die is cast."

<sup>2</sup> He exercised the powers of chief judge and of tribune. He could not hold the office of tribune, since he belonged to a patrician family. Naturally all branches of the government were under his authority, so that Rome and her dominions were governed according to his wishes.

fed at public expense, partly by establishing in the provinces colonies of Roman citizens, a scheme proposed by Gaius Gracchus years before. By making the provincial governors responsible directly to himself, and by creating a system of more direct taxation Cæsar gave to the provinces a much better and a much less costly government. He introduced the calendar from Egypt, since New Year's day under the old Roman calendar came only a short time before the spring solstice in March. One of the months of the reformed calendar he named after himself, July. These examples of reform show how extensive and thorough were the changes made by Cæsar.

Cæsar's  
death.

**350. The Second Triumvirate.** — Cæsar's autocratic rule aroused against him the envy of many who wished to overthrow him. As Shakespeare has so vividly told us, Cassius and Brutus were among the leaders of the conspiracy against Cæsar. In March, 44 B.C., Cæsar was attacked in the capitol and fell, mortally wounded, at the foot of Pompey's statue.

Octavius  
and his  
associates.

Cæsar's work did not die with him. His nephew and adopted son, Oc-ta'vi-us, arranged a second triumvirate with Mark Antony and Lepidus, Cæsar's master of the horse. Octavius, although a mere youth at this time, showed himself a cold-blooded and unprincipled schemer. Without mercy these three triumvirs hunted down their enemies in Rome and abroad. So many estates were confiscated by the triumvirs that no buyers for land could be found, although it was offered at very low prices. For years Italy had been losing her people, who had gone to Rome or the provinces. After the proscriptions of the triumvirs farms, hamlets and even cities were practically abandoned.

**351. The Success of Octavius.** — After ten years of autocratic rule, Lepidus having been dropped, Antony and Octavius quarrelled. Their forces met at Ac'ti-um

(31 B.C.) off the west coast of Greece. Antony and his sweetheart, Cle-o-pa'tra, Queen of Egypt, sailed away, leaving their fleet to its fate. A little later Antony committed suicide in Egypt in order that he might not be captured by Octavius.

Octavius becomes master of the Roman world.

Cleopatra was considered the most beautiful woman of her time. She had charmed Pompey, and Cæsar and Antony, but her charms made no impression on Octavius. Rather than march through the streets of Rome in the "triumph" of Octavius, Cleopatra killed herself.

Cleopatra.

Octavius was now master of the Roman world. On his return to Rome he celebrated a triumph and closed the gates of the temple of Janus, an act signifying that the Roman world was at peace. But three times had these gates been closed since the days of Romulus.

The return of Augustus to Rome.

**352. The Need of Empire.** — The people welcomed the strong rule of one man because they were tired of the quarrels between military leaders. During the preceding century there had been so much disorder in Rome and in Italy that life was not safe. On the sea piracy was common, even after the time of Pompey. In some of the provinces brigandage was continuous; in others it was merely intermittent. The empire promised peace.

Need of peace and order.

There was need of a strong hand to protect business and stop the exploitation of all Roman possessions. A law had already been passed reducing the rate of interest that capitalists might charge to one per cent a month. A government was needed that would enforce this law, that would safeguard proper investments of capital, at the same time that it checked speculation.

Protection of business.

**353. Changing Conditions in the Roman World.** — The Roman world had been prepared for a Roman empire in many ways. Rome was no longer a city of Romans. It was cosmopolitan, its population being made up chiefly of provincials and other foreigners. As rulers, merchants or

Growing unity within Roman world.



soldiers, the Romans and Italians had gone to every part of the Roman world. The Mediterranean world was becoming Romanized (§§ 382-387). It was demanding a government capable of ruling a world-state.

Political,  
economic  
and social  
demoraliza-  
tion of  
Rome and  
Italy.

As neither the senate nor the assemblies had been capable of ruling the empire, Rome and Italy had become demoralized. Bribery, vote-selling and mob influence were not the worst evils that existed. In business, men seemed to have lost all idea of right and wrong. There was little respect for the sacredness of family life. The moral standards of society were shockingly low. Although these changes were not due to the lack of good government, they were aggravated by the misrule of the preceding century. In time, with better government, the conditions

in Rome and Italy improved very much.

Autocratic  
powers held  
by Augustus.



Augustus.

**354. The Rule of Augustus.** — As soon as Octavius was in control of the Roman world, he offered to give up all of the extraordinary offices that he held and restore the rule of the senate and assembly. The people at once thrust new honors on him, proclaiming him Augustus, 27 B.C., and adding to his office of imperator,

from which we get our word emperor, the power of consul within the city and proconsul outside. He himself preferred to be called *princeps*, that is, first citizen, some-

what like Pericles, the "uncrowned king" of Athens, and he referred to the years of his reign by the years that he held the power of tribune. He did this to gain favor with the common people, the tribune being primarily a popular official.

Although Augustus held almost absolute authority, he carefully preserved the forms of republican rule. The assemblies met, made laws, and elected magistrates. The senate deliberated as in former years. The rule of Augustus was one of influence as well as power, for he was now moderate, kind and beloved by his people.

The preservation of republican forms in the empire.

**355. The Provinces under Augustus.** — As a wise general and statesman, Augustus extended the territories of the empire to the Rhine and the Danube on the north, to the Euphrates on the east and to the Sahara desert on the south. He reorganized the provinces, continuing the provincial reforms of Julius Cæsar. He divided all provinces into two classes, the senatorial and the imperial. The senatorial provinces were the older and more settled provinces which were directly under the supervision of the senate. The more distant and exposed provinces Augustus kept under his own direct supervision, since the army was needed to repress outbreaks of the people or invasions from abroad. The provinces became orderly, and a juster method of collecting taxes greatly lightened the burdens of the oppressed provincials.

The two classes of provinces and their government.

**356. Rome under Augustus.** — Augustus ruled the empire until his death in 14 A.D. He was therefore able to do a great deal more both for the provinces and for Rome than Julius Cæsar had been able to do in the two or three years of his rule. So many improvements did Augustus make in the imperial city that he could justly boast that he "found Rome brick and left it marble."<sup>1</sup>

Public buildings and improvements of Augustus.

<sup>1</sup> This applies to the public thoroughfares and buildings, not to the homes of the people.

Bread and  
games for  
the popu-  
lace.

Augustus was very generous to the people. He extended the number of persons to whom free corn was granted. He furnished more elaborate games and amusements for free entertainments of the populace. By his direction the water supply of Rome was improved greatly. But when the people suggested that free corn and free water should be supplemented by free wine, even good-natured Augustus rebelled.

Deification  
of the  
emperor.

After his death Julius Cæsar was deified by the Romans. Augustus did not wait for death, but set up in many places in the provinces altars for the joint worship of Rome and Augustus. Thus we see that it was Augustus' ambition to be not only the ruler of Rome, but to be associated also with the gods as the divine ruler of the empire.

Germany  
remains  
free from  
Roman  
influence.

**357. Germany and Palestine under Augustus.** — The reign of Augustus brought epoch-making changes to Germany and Judea. The Germans had pressed across the Rhine so many times that Augustus decided to invade Germany. One of his generals crossed to the Elbe, but a few years later (9 A.D.) the Germans under Ar-min'i-us rose in rebellion against the Roman governor, Va'rus, and destroyed a Roman army. After news of the disaster reached Rome, Augustus was heard to exclaim, "Varus, Varus, give me back my legions." The attempt to make Germany a Roman province was abandoned, and the Germans were allowed to develop without coming directly under Roman influence.

The birth  
of Jesus  
Christ.

During the reign of Augustus a leader far greater than Augustus was born (5 B.C.), in the little village of Bethlehem, in Judea. The birth of Jesus Christ, with his teaching, and crucifixion and resurrection under Augustus' successor, Ti-ber'i-us, introduced into ancient civilization a new element whose influence upon humanity was to exceed that of the justly famous civilizations of Greece and Rome.

**358. Roman Literature.** — Augustus and many of his supporters patronized letters very liberally. In the last years of the republic there had been several distinguished writers in Rome. *Cicero* (§ 345) was famous not only as an orator, but as a man of letters. He has left us some of the best pictures that we have of life in his day. *Cæsar* wrote chiefly of war, but his simple, direct style makes his writings literature instead of annals. *Sal'lust* was a keen writer and critic.

Literature  
before  
Augustus.

The reign of Augustus produced several famous writers and this period is frequently called the Golden Age of Roman literature. In the time of Augustus *Vir'gil* wrote his great epic, the *Æneid* (§ 130). *Li'vy* gathered all of the old legends and accounts, writing a history of Rome in more than a hundred books. Like Herodotus, Livy was rather too credulous and his accounts may not always be absolutely depended upon. *Hor'ace* was famous for his Odes and other shorter poems.

The Golden  
Age of  
Roman  
literature.

Although no age in Roman history was so famous for its literature as that of Augustus, the period immediately following produced several notable writers and philosophers. *Tac'i-tus* wrote of the Germans and the invasion of Britain. Many of the quotations in chapter XIV are from Tacitus. *Ju've-nal's* Satires criticised severely the manners and morals of his time. *Sen'e-ca*, the tutor of the emperor Nero, and *Mar'cus Au-re'li-us* (§ 394) were two great Roman philosophers.

Writers  
after Au-  
gustus.

**359. Summary.** — In 133 B.C. Rome was ruled by her corrupt nobles through the senate. An attempt was made by the tribunes Tiberius and Gaius Gracchus to overthrow the power of the senate and restore that of the people. Both of the Gracchi met violent deaths. Marius saved Rome from the invasions of the Cimbri and the Teutones, but he could not establish order. The Italians objected to the narrow policy of the senate and secured the right to help rule Rome.

The decline  
of sena-  
torial rule.

Rule of Rome by a succession of military commanders.

After the admission of the Italians it became more evident that Rome must be ruled by one man, a military leader. Marius failed to become ruler of Rome because he lacked ability. Sulla, the conqueror of Mithridates, king of Pontus, next became the leader in Rome, using his army in Italy to enforce his wishes. Sulla was narrow and vindictive and failed partly because he tried to rule through the senate. Pompey the Great, who conquered the East, was obliged to form a triumvirate with Cæsar and Crassus in order to have power in Rome. Later he quarrelled with Cæsar, who had gained an army and military experience in Gaul. Cæsar crossed the Rubicon into Italy, defeated Pompey at Pharsalus (48 B.C.), and made himself master of Rome.

Cæsar shows the way to an empire which Augustus established.

Cæsar held many offices and ruled Rome wisely but arbitrarily until he was assassinated by men who insisted on having a republic. His adopted son, Octavius, after forming the second triumvirate, quarrelled with Antony, defeated him at Actium (31 B.C.) and made himself in turn master of Rome. Rome had already been prepared for empire, politically, economically and socially. Octavius was hailed as Augustus, and held many offices or powers, but kept up the forms of the republic. Really he established an empire (27 B.C.). He reorganized the provinces into two classes, senatorial and imperial. He established direct taxes. He gave Rome a better water supply and finer buildings. In his reign, which has been called the Golden Age, literature flourished, and Jesus Christ was born. For two centuries after Augustus the Roman empire remained at its height.

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16. Deification of Augustus. Capes, *Early Empire*, 41-44.

### Questions

1. Explain as clearly as possible the difference between the law and the fact in the government of Rome 133 B.C. How is the corruption of Rome shown by the attempted reforms of the Gracchi? in the struggle with Jugurtha?
2. Compare the plans, powers and work of Tiberius and Gaius Gracchus.
3. How did the Gracchi injure Rome (1) by maintaining their power by illegal means? (2) by distributing cheap grain to the people?
4. Show the importance of the Social War. (Compare § 385, next chapter.)
5. What did Rome owe to Marius, Sulla and Pompey as military leaders? as civil rulers?
6. Of what value were the triumvirates to their members? Could a triumvirate be possible except as a temporary expedient, in a time of transition?
7. Make a table showing the powers held by Cæsar and Augustus, and the reforms made by each.
8. Show how the Roman world was prepared for empire, politically, economically, socially.
9. Compare taxation and the rule of the provinces under the late republic and under the empire.
10. Why did Rome need an imperial government?

## CHAPTER XII

### THE ROMAN WORLD

#### ROME AND THE EMPIRE

**360. Imperial Rome — The Forum.** — The Rome of Augustus and his successors was a city of more than a million people, very different in size and appearance from that ancient Rome which had defied and finally had defeated Hannibal. The centre of the Roman world is still the Forum,<sup>1</sup> a long, rather narrow area between Rome's two most famous hills, the Capitoline and the Palatine.<sup>2</sup> In the views of the Forum on the next page, we are looking toward Capitoline hill. At the extreme left we see the palaces of the Cæsars. Near the centre the base of the basilica of Julius (Cæsar) is still to be seen in the upper picture. Beside this ran the "Via Sacra," the Sacred Way, which began at the golden milestone from which all distances were reckoned on the famous Roman roads. Directly in front of us formerly stood the famous platform, marked by shafts in the lower view, and decorated with the beaks of captured galleys. This platform was called, from the Roman word "beaks," the rostra, thus we get the word rostrum. To the right of this platform, beyond the later triumphal arch of Septimius

The Roman Forum and its buildings.

<sup>1</sup> Besides the Forum were forums of the Cæsars and of later emperors, usually constructed to the north of the Forum of the republic, that is, at the right of our views of the Forum.

<sup>2</sup> The Forum was drained after the founding of the republic by the famous "Cloaca Maxima." Tradition, however, assigns the building of this great sewer to the time of the Etruscan kings.

Severus, was the senate house. The heights in the background were crowned by the temples of Jupiter and Juno.

**361. Imperial Rome — Public Buildings.** — If we were to turn around, we should see, near at hand, the arch of Titus, and, farther away, the Colosseum and the arch of Constantine. All of these were erected by emperors later than Augustus. Beyond the Palatine hill, between that

Arches,  
circuses,  
amphi-  
theatres  
and other  
buildings.



The Forum, To-day.



The Forum, Restored.

*By Gatteschi*







*Reconstruction and photo by P. Bigot, architect.*

1. Capitoline Hill.
2. Temple of Jupiter Capitolinus.
3. Roman Forum.
4. Palatine Hill.
5. Palaces of the Emperors.
6. Circus Maximus.
7. Baths of Caracalla.
8. Claudian Aqueduct.
9. Temple of Claudius.
10. Baths of Trajan.
11. Colosseum.
12. Forum of Peace.



**GENERAL VIEW OF IMPERIAL ROME**



*by special permission.*



13. Forum of Augustus.
14. Forum of Cæsar.
15. Forum of Trajan.
16. Baths of Constantine.
17. Temple of the Sun.
18. Mausoleum of Augustus.
19. Mausoleum of Hadrian.
20. Stadium.
21. Pantheon.
22. Odeon.
23. Theatres.
24. Circus of Flaminus.

E. RESTORED (Time of Constantine).



and the Aventine hill, was the Circus Maximus, the largest and most famous of the circuses in the empire. If we were to ascend Capitoline hill, we could look out across the Campus Martius, on which stood the fine Pantheon, built



The Colosseum, Present Condition.

for all gods, and many attractive theatres, porticos and baths. Across the river in this direction the emperor Hadrian erected a beautiful mausoleum, which still stands and is called the castle of St. Angelo. Beyond this, where to-day we find St. Peter's church and the pope's residence, the Vatican, was one of the many circuses of Rome.

**362. Public Welfare Work in Rome.** — Long before the days of the republic, it had been necessary to drain the marshes between the principal hills, in order to have land for business and houses, as the city grew. Even in the time of the empire, however, the public sanitation was imperfect and there was almost no attempt at street cleaning or collection of garbage. There were regulations

Lack of sanitation. proper building laws and fire protection.



in regard to the height of buildings, but the streets were narrow and vacant land in building districts was more uncommon than in lower New York to-day. Fires were frequent and there was no fire department except the guardians of the peace, who used buckets and other primitive fire



The Pantheon.

apparatus.<sup>1</sup> Building regulations must have been poor or carelessly enforced, for many buildings fell down each year.

Aqueducts  
and foun-  
tains gave  
free water.

There had been aqueducts before Augustus, but the new aqueducts constructed under that emperor and Claudius greatly improved the supply of water. Public fountains were placed in all of the numerous plazas. From these water was supplied free to all.

<sup>1</sup> Crassus, the triumvir (§ 346), made a large part of his money by buying up houses that were on fire, or were near those on fire. His own followers then aided in extinguishing the flames.



In spite of several thousand guardians of the peace, Rome was disorderly as well as dirty. Life was not always safe in daylight, and it was not wise for a Roman to go about without attendants at night.

Lack of proper police protection.

**363. Cities of the Empire.** — The early Roman empire was largely an empire of cities, especially in the East. The older cities did not imitate Rome very closely, but were frequently more distinguished as centres of commerce and culture than Rome. In every city of importance there were fine public buildings and arches and statues, as there were in Rome, sometimes erected at public expense and sometimes donated by rich provincials. In the West

The cities of the empire were often little Romes, with some self-government at first.



Ruins of the Gymnasium of Hadrian, Athens.

there were fora, circuses and theatres, as in Rome. Most cities had assemblies, local senates and magistrates, chosen by themselves, with the consent of Rome. These municipalities taxed themselves, paying to the Roman representatives the amount to be set aside for the imperial treasury.



Roman Bridge and Aqueduct. (Pont du Gard, South of France.)



Roman Theatre, Orange, France.

**364. Provinces of the Empire.** — Within the boundaries favored by Cæsar, established by Augustus, and retained by most of the later emperors, that is from the Euphrates River to the Atlantic Ocean and from the Sahara Desert to the Rhine and Danube rivers, there were numerous provinces, besides Italy and Egypt. Italy was at first a country more important than the provinces, although later it too was divided into provinces, when the cities began to decline and the older large provinces were found to be too large for satisfactory government. Egypt was the personal property of the emperor.

Extent of  
the empire.

To each of these provinces the emperor or the senate (§ 355) sent out governors, or deputy governors. These men and their numerous assistants looked after the preservation of order and the administration of justice. Agents of Rome supervised the collection of the taxes, especially in those districts that did not have the right to levy their own direct tax.

Deputies  
and agents.

## CLASSES IN THE ROMAN WORLD

**365. The Upper Classes, the Senators.** — There were two upper classes in Rome, the senators and the knights. The "senators" included not only those who sat in the senate, together with their wives and descendants, but all those fortunate persons on whom the emperor conferred senatorial rank. A man was less anxious to become a "senator" because of the power that he could have as an official of the government than for the social prestige that he gained. Choice seats were reserved for senators in the theatres and at all games. Senators alone had the right to wear a broad purple stripe down the front of their cloaks, or togas, and they were permitted the use of the title "most honorable." By custom senators were not allowed to engage in business, except through

The "senators" as a  
social class.

clients, so that the senatorial class became a kind of landed aristocracy, in Italy and in the provinces.

The knights,  
a capitalist  
and social  
class.

**366. The Knights.** — The other wealthy class of Rome and of other important cities was the capitalist class of knights. These men had a social position a little lower than that of the senators. On the front of their togas were two narrow purple stripes. They were the bankers and the men that handled all of the "big business" of the Roman world. They were frequently selected for positions of importance under the empire, because of their business ability and experience.

Three  
middle  
classes.

**367. The Middle Class.** — The middle class might be said to include (1) all of the professional people and small tradesmen of Rome and the other large cities, (2) the well-to-do city-dwellers, or the smaller landed proprietors living near the cities, of the provinces; and (3) the independent small farmers of the country districts.

The priv-  
ileges and  
disabilities  
of the  
moderately  
wealthy  
provincials.

Most of the honors that came to this class came to the moderately wealthy citizens of the provincial "mu-ni-cip'i-a." These men were allowed to hold the local offices and sit in the local senate. They were obliged to guarantee the payment of taxes from their city to the imperial treasury. As the cities declined, there was less honor in the holding of municipal offices, and, as wealth became scarcer, the burdens of taxation bankrupted a great many of these small landed proprietors.

The decline  
of the  
middle  
class.

**368. Decline of the Middle Class.** — In fact, in time all of the middle classes declined, the richer members gaining for themselves positions in the upper classes, and the poorer members dropping back into the lower classes. Before the second Punic war, most of the people of Italy had belonged to a middle class of small farmers. In the late republic the middle class declined rapidly, and in the later empire it almost disappeared (§ 408).

**369. The Lower Classes of Citizens.** — The lower



classes of citizens included the majority of all Romans and dependents, not including slaves. The freedmen were the most valuable of these citizens of the lower order, for they had usually been trained to habits of industry and thrift. The freedmen were also anxious that their children should occupy positions of honor. The sons and grandsons of freedmen often became not simply members of the middle class, but knights or senators.

Importance  
of the  
freedmen.

The freedmen were fewer in number than the clients, attendants and general rabble of every city of the empire. Free food was furnished to many of those that waited in the anteroom of the lord's house to serve him, or attended him through the streets, for every noble desired a large "following." More than 200,000 citizens of Rome alone received about a bushel of wheat a month from the state. Of this class in general, it has been said that they existed for "bread and games." To be fed and amused at public expense seemed to them sufficient reason for existence.

The clients  
and the  
rabble.

**370. Free Workers.** — Most of the free inhabitants of the lower classes were employed, except on holidays. Their work was done either in their own homes or shops, or in the home of their patron or employer. There were no large factories such as we have to-day, for there was no machinery worthy of the name. Because their tools were poor, the workers did not accomplish a great deal, and because they were obliged to compete with slaves, they never obtained more than a living wage, or a better social position. The Romans did not make any distinction between an artist and a house-painter, between a sculptor and a stone cutter, between a master mechanic and any other metal worker. All of them were humble wage-earners, who were despised. On the farms the agricultural laborer was almost worse off than the city artisan, for there was greater competition with slave labor.

Poor social  
and eco-  
nomic posi-  
tion of  
artisans.

From a very early date the workers who did the same



The Roman  
gilds.

thing were united in associations, or gilds. These were religious and social organizations that did not take any active part in politics, and did not use the strike or any other means to improve their condition. Probably their low social position and their low wages were due to competition with slaves.

How the  
supply of  
slaves  
was re-  
plenished.

**371. Slaves.** — A fair proportion of the population throughout the empire and a majority in Sicily, southern Italy and a few other localities, were slaves. Slaves were acquired at first through conquest. Later only a small part of the supply of slaves came from the frontier. Men who fell deeply into debt sometimes sold their children. Kidnappers were constantly at work in the cities and sometimes along the highways and the high seas, and a business was made of rearing children who had been "exposed" by their parents. Nevertheless the price of slaves rose during the empire, because the supply fell far short of the demand.

Distinction  
between  
the city  
slave and  
the uncul-  
tured farm  
slave.

Slaves did a large part of the work in the empire, since manual work was despised, and workers were treated as menials. A sharp distinction was drawn between the city slave, frequently an educated or cultured Greek or Syrian, and a farm-hand who was necessarily strong and usually brutal. In the cities slaves were sometimes tutors and secretaries, managers of large businesses, or skilled artists.



Slave in Fetters.

Harsh or  
cruel treat-  
ment of  
slaves.

**372. Treatment of Slaves.** — As slaves on the large estates were treated very harshly by overseers, they often rebelled in terrible slave insurrections. Slaves were usually kept chained, and at night were locked in the prison house, where refractory

slaves were also punished cruelly. City slaves were treated better, although a slave's life was not respected by his master until the later empire, and a Roman matron punished her slaves severely, if she happened to be irritated. Slaves were allowed to earn extra money and buy their freedom. Masters frequently freed slaves in order to have a large following of freedmen clients.

**373. The Position of Women.** — Women had always been freer in Rome than in Greece (§ 228). Even when the Roman matron was legally under the absolute rule of the "pater familias," she had a position of dignity and honor. Gradually the authority of the father over his wife and children was reduced legally, and, to a much greater extent, actually. In marrying, women usually remained under the power of their fathers instead of coming under that of their husbands.

Gradual  
"emancipa-  
tion" of  
women.

Under the late republic, women lived practically separate lives from men. The Roman family no longer was important among the upper classes. One satirist said that women counted their ages less by the number of years than by the number of their husbands. Divorce occurred with scandalous frequency. As one non-American writer naïvely expresses it, "Nothing like it has been seen until modern America." The custom of adopting sons to carry on the family name and to continue the veneration due to ancestors was almost universal among the upper classes, for most of the nobles had no sons of their own.

Marriage  
and divorce  
among the  
upper  
classes.

Among the middle and lower classes women were probably deserving of more respect. Although there was a great deal of loose living among the people in the late republic and the early empire, most writers exaggerate the immorality prevailing among the later Romans.

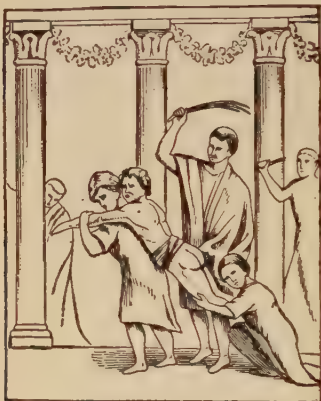
Women of  
the middle  
and lower  
classes.

**374. Children and Education.** — When a Roman child was born, it was brought before its father. If he wished

Roman  
boys and  
girls.

to bring it up, he lifted the child from the floor. Soon after a charm was hung from a cord about its neck. The boys wore these charms until they put on the toga of a man, about the age of 16. The girls wore theirs until they were married.

Home  
training  
and school  
instruction.



Horsing a Boy.

The girls were trained at home to spin, weave, sew and look after simple tasks. The boys imitated their fathers. They were trained by slaves, and, as they grew older, were sent to school. No modern schoolboy hates his school as much as the Roman boys did theirs. The masters were usually coarse and frequently uneducated. A little reading and writing were taught, the master reading

aloud from a book that was unwound from one stick and wound on another, somewhat like a roll of music for a player piano. Arithmetic was studied on an "ab'a-cus" or counting board. When the boy forgot his lines or did his work poorly, he was forcibly reminded of his failure.

### LIFE OF THE PEOPLE

The con-  
ventional  
city house  
with hall  
and peri-  
style.

**375. Roman Houses.** — The middle classes did not often own separate houses unless they were small farmers. Each family in the wealthier classes, on the contrary, always owned a city house and one or more country villas. The conventional form of the city house is shown in the accompanying diagram. One entered by a door that opened outward on the street. In going out a person called aloud so that the passer-by should move away from the door, as

the streets were exceedingly narrow. Inside, the entrance passage led to a large open hall, perhaps with a fountain in the centre. Farther back was another large room surrounded with columns after the Greek fashion. This was called the peristyle. The bedrooms were at the sides, sometimes above. Expensive draperies, fine couches and handsomely carved chests and bedsteads were to be found, but the houses contained few comforts. Running water was used in many city homes, as we know from the excavations at Pompeii.

The country villas were larger, less conventional in arrangement and surrounded by beautiful gardens.

**376. Roman Tenements.**  
— Naturally the people of the mob lived in mean quarters, amid dirt and filth. Many of those in the large cities lived in beehive tenements called “*insulae*,” because they resembled islands, being separated from their surroundings on all

sides by alleys. These tenements were several stories in height and were built in the most defective manner. Fires were exceedingly common in Rome and walls were continually giving way. Much of the wheat was exchanged at the baker's for bread but a great deal of the cooking was done at home. Pure water could be obtained



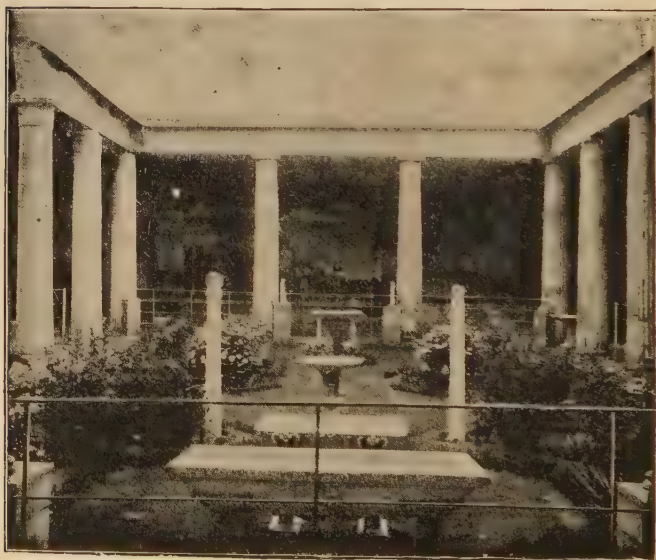
Country villas.

The poorly built “*insulae*” and the needs of life.

Typical Scheme of a Roman House.



House Furniture.



Peristyle in House of the Vettii.



free at the public fountains and wine could be purchased at a price less than twenty-five cents a gallon in our money.

**377. Roman Dress.**—The Roman men wore few clothes. It was unusual to wear hose or shirts. There was a woolen, or possibly a linen, tunic, or loose shirt or coat, over which was folded the large white woolen robe called the “toga” which only a Roman citizen might wear.

Tunic and toga of the Roman citizen.



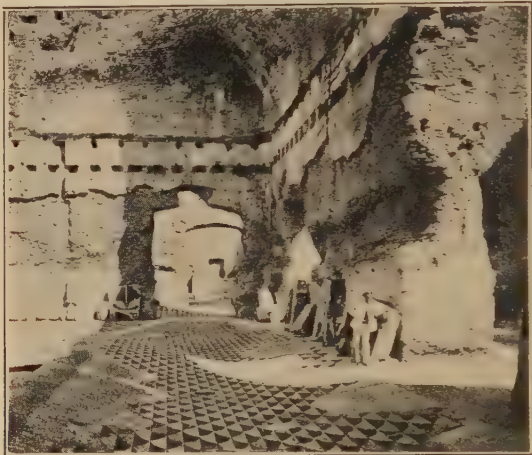
Dress of the women.

Toga.

The dress of women was not radically different from that of the men, for the ladies also wore one or more long tunics and used a robe which was essentially a feminine toga. Naturally the women used much finer materials, more elaborate patterns and many more ornaments. They dressed their hair elaborately, but wore no hats. Sandals were used at home, and in public a kind of boot fastened with straps.

Importance  
of the  
baths and  
games.

**378. Diversions: The Baths.** — The Roman spent a large part of his time at the baths, which were large and magnificent club houses. Here he met his friends, talked



Baths of Caracalla, Interior.'

politics or possibly business, considered the latest gossip, and discussed the next chariot races. In the later days of the empire the baths were thrown open free, or at a

nominal charge, to all citizens. These public baths were of course more like "people's palaces" than exclusive clubhouses. When the aristocrat was not at the bath or entertaining at home, he might be found in his reserved seat at the circus, or at the amphitheatre, or even at the theatre.

Holidays,  
festivals  
and public  
games.]

**379. The Theatre.** — As about one day in four was a holiday on which games or festivals were given, the populace of Rome never lacked for amusement. One of the most extended of the festivals was that of Saturn, the "Sat-ur-na'li-a," the third week of December. For several days there was merrymaking, the servants being allowed special liberties. Presents were exchanged at this time and again on New Year's day. Most of the expense of the holiday games in the amphitheatre or circus

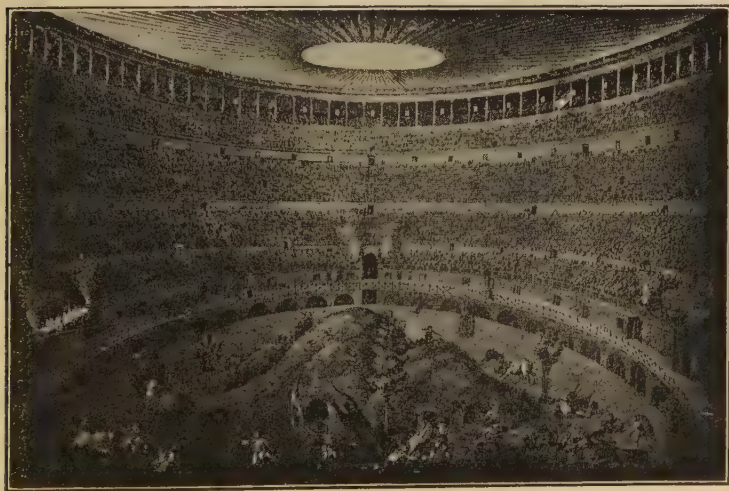
was paid from the imperial treasury, but the officials who had charge of the games were expected to use large amounts from their own purses in addition. Lavish expenditures for the amusement of the mob meant popularity, and, in the late republic, it meant votes and popular support.

The theatre was devoted to the drama. The building was somewhat like that of the Greek theatre and the plays were often copied after the new Greek comedy of Alexandria (§ 245). Although the plays were coarse, they failed to appeal strongly to the Roman, who preferred bloody combats in the arena to any entertainment that was even remotely literary. Some of the theatres are said to have held from 30,000 to 40,000. Even allowing for the inevitable exaggeration, some plays must have been given before large audiences.

Compara-  
tive lack  
of Roman  
interest in  
plays.

**380. The Amphitheatre.** — The amphitheatre or double theatre, of which the Colosseum is the best example, furnished a much more popular form of amusement. Here

Brutal con-  
bats of  
the double  
theatre.



Colosseum Restored.

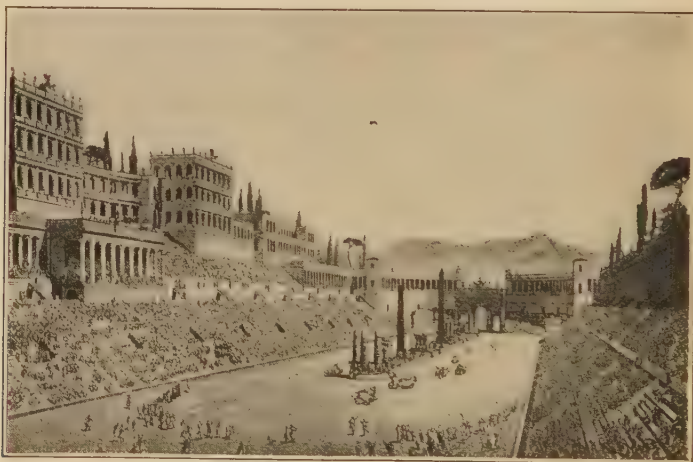
the gladiatorial fights occurred, or fierce animals were hunted, or wild beasts fought with each other or with unarmed men. Here was sport that appealed to a love of bloodshed and brutality.

Method  
and  
weapons in  
the gladi-  
atorial  
combats.

The gladiators were usually trained athletes who fought with the weapons of their country, singly or in bands. If a man fought with especial skill, he might be saved for another combat, even if he lost; but usually the man that was overpowered looked in vain for mercy, since the spectators usually turned down their thumbs, a signal that he was to die.

Wild ani-  
mal con-  
tests.

In the arena the struggles of half-famished lions and tigers and other fierce animals furnished ample excitement, whether they tore at each other, or tried to get at an armed man by whom they had been wounded.



Circus Maximus, Restored.

**381. The Circus.** — Chariot racing usually took place in the Circus Maximus, near the palaces of the Cæsars. This circus was enlarged several times, so that it held more

than 300,000 persons. The race course was long and narrow, the chariots being driven seven times around the partition that extended lengthwise along the course. Usually there were two or four horses for a chariot and the chariots were driven by professionals, hired by parties represented by the blue, the green, the white or the red. At a given signal the doors of the stalls were thrown open and the chariots rushed forward to get the best position at the starting line. Mishaps were frequent at the start and at the turns.

Chariot racing around the course of the Circus Maximus.

### ROMANIZATION OF THE MEDITERRANEAN WORLD

**382. The "Pax Romana."** — When, in 29 B.C., Octavius entered Rome in triumph, the gates of the Temple of Janus, which were open in time of war, were closed for the third time in the history of the Roman people. For more than two centuries after Augustus established the empire peace reigned throughout the Mediterranean world, where peace had been almost unknown before. Under the "pax Ro-ma'na," travellers went about in comparative security, merchants took long trips, a primitive postal service was established and business of all kinds prospered. The "pax Romana" meant prosperity as well as peace. After two centuries, however, the barbarians began to press harder on the borders and the imperial government was unable to keep the towns and the provinces from disorder. In 242 A.D. the gates of the temple of Janus were opened for the last time.<sup>1</sup>

Peace and prosperity for two centuries.

**383. Roman Roads.** — Before Roman times, the sea had furnished the only comparatively safe and easy highways. For military reasons, Rome had begun to build, before the Punic wars, the first of her famous Roman

<sup>1</sup> The "fall of Rome" did not occur until 476 A.D., but Roman religions were suppressed many years before that time.



Great extent and value to war and commerce of the Roman roads.

military roads, the Appian Way. In time these fine high-ways extended to every part of the empire, as is shown by the accompanying map. In Gaul alone there were more than 13,000 miles of Roman roads. They were paved with large stone blocks laid on a foundation more than two feet deep. They were so well made that some of them are in use to-day. Soldiers used them in marching to the



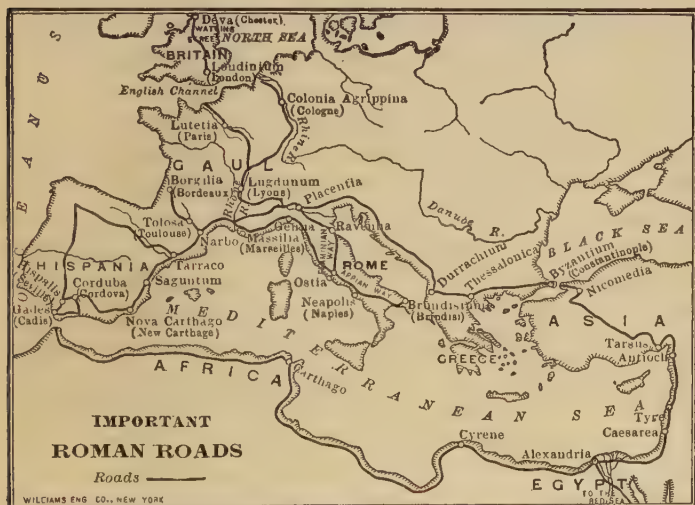
Appian Way, with Ruins of Claudian Aqueduct.

front. The post riders followed them. Merchants with pack-animals could be found everywhere on the roads. They were safe and convenient for foot travellers and horsemen, but they were less comfortable for chariots or carriages, being almost as rough as a cobble-stone pavement.

Commerce by sea between the great cities.

**384. Roman Commerce.** — Over these roads, but chiefly by sea, the great cities of the Roman empire exchanged goods. Alexandria and Antioch had extensive trade with the East. The Greek cities served as markets for the

products of the Ægean and Black Sea basins. Carthage in Africa, now rebuilt, Marseilles in Gaul, and other ports enjoyed a large trade with the interior of their respective provinces. To Rome came much of the tribute from subject cities and great quantities of food. In Rome the question of food supply was always interesting and difficult. Overcrowded as she was, Rome absorbed much from her neighbors giving in return little



Roman Roads.

besides those products of her civilization — order and the administration of law.

While this commerce was not large, it brought all parts of the empire closer together and created bonds that made easier the adoption of a common citizenship, two languages and civilizations, the Greek in the East and the Latin in the West, and a single system of law.

**385. The Extension of Roman Citizenship.** — When Rome made her conquests in Italy, she depended not only

Some important results of Roman unity.

Rome's policy of special privileges, with special disabilities to allies and others.

on her own citizens who were *full Roman citizens*, but on her colonists and near-by allies, who had most of the rights of citizenship, called the *Latin right*, and on dependent allies who had the *rights of Italians*. When Rome conquered a city or a people, she left to them most of their local laws, customs and self-government, granting to them certain special privileges, and not allowing them to trade with each other or look after their external affairs. By this policy of "divide and rule" Rome kept the subject cities from revolting, since they feared to lose their special privileges, while their different dialects kept them from uniting against Rome.

Extension of citizenship to Italians and provincials.

These Italians greatly desired citizenship, not so much that they might be able to go to Rome and vote, or even to trade more freely, but to protect themselves in their homes and on the streets and highways, since there was no real security for any but Roman citizens. As a result of the *Social War* (89 B.C.) (§ 341), we noticed that gradually all Italians gained Roman citizenship. A generation later *Julius Cæsar* gave citizenship to many Gauls and other provincials. Among the early emperors, *Claudius* was conspicuous for his grants of citizenship to individuals, towns and larger districts. Finally in 212 A.D. the emperor *Car-a-cal'la*, in order to be able to levy on every one an inheritance tax which only citizens need pay, included almost all freemen as citizens. Thus in less than two centuries after the death of Augustus there was developed in Rome the idea that citizenship should be universal. This change completed the development, from the old city-state idea, by Athens and Rome, of the modern idea of citizenship.

Need of a common language.

**386. The Extension of the Latin Language.** — The extension of the Latin language in a sense accompanied the extension of citizenship, for all citizens wished to be able to speak Latin. At first Latin had been only the leading dialect in Latium. When all Italians became Roman

citizens, naturally they could communicate with neighboring towns more easily by using a common language — Latin. If an Italian or a provincial went to Rome, he almost of necessity used Latin.

The groups of merchants that went from city to city outside of Italy carried with them the Latin tongue. Garrisons of soldiers stationed in the provinces, or colonies established at different points, became centres for the spread of the language of Rome — Latin. This was not the book-Latin of the best orators, but a colloquial language, the speech of the streets and the barracks.

Spread of Latin by soldiers, merchants and colonists.

Latin first gained a foothold in those provinces which, like Spain, had no well-developed language of their own. It took root finally in all western Europe, and from it sprang a number of Roman or *Romance languages*, chiefly the Italian, the French, the Spanish and the Portuguese. Garrisons and colonists in Dacia made that province largely Roman, the Rou-ma'ni-a of our day. Elsewhere in the East, Greek rather than Latin was the universal tongue and the official language, for Greek was already in use everywhere in the eastern Mediterranean and was a finer language than the cruder Latin.

Development of several Roman or Romance languages in western Europe.

**387. The Development of Roman Law.** — In the law of the *Twelve Tables*, the city of Rome had a crude and formal set of laws. These were applied and explained by judges, called *prætors*. Every year the new *prætors* issued edicts stating the law that would be used by them during the year. These *prætor's edicts* rather than the *Twelve Tables* became the law of Rome.

The law of the XII tables and the edicts of the prætors.

As Rome extended her conquests, she was obliged to decide many cases between Romans and foreigners, or between two foreigners from different cities. In doing this the *prætors* who took charge of such cases relied on general principles of justice more than they did on the law of the city of Rome. As the Italians and afterward

Development of equity, the law of the nations and legal codes.

provincials were admitted to citizenship, it seemed best to give them the benefit of this outside law, the *law of the nations*. After a time the emperors gathered all of these præ-tor'i-an edicts together and arranged them scientifically into codes of laws.

The teachings of the Stoics and the Christians helped to make the laws better.

About the time that these codes were made for the whole Roman world, the *Stoics*, and, later, the *Christians*, were making people more considerate of other people and more lenient in the punishment of criminals and in the treatment of slaves. So these codes included new and better means for protecting the rights of all people, and especially the rights of those that could not easily protect themselves.

The survival of Rome's law in later ages.

*This great system of law was Rome's great contribution to the world.* The invasion of the Germans in the fourth and fifth centuries did not destroy it, for the Germans accepted as much of the Roman law as they could understand. After the German invasions, Justinian, the ruler of the eastern Roman empire, had these Roman laws brought together into a new and more perfect code, the code of Jus-tin'i-an, which is still the basis of most of the law systems of western continental Europe, and survives to-day in the equity law of England and the United States.

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### Questions

1. In the views of the Forum (p. 280) point out the Sacred Way, the palaces of the Cæsars, the senate house, the rostra.
2. In the general view of Rome, point out the Colosseum, the Circus Maximus, the Pantheon, the Campus Martius, the baths of Caracalla.
3. In what way were the cities of the empire like little Romes? Name a city that had more commerce than Rome.
4. Name the boundaries of the empire under Augustus. Name two provinces on each of the three continents bordering the Mediterranean.
5. Why did the upper classes become richer, the lower classes poorer, and the middle class gradually disappear?
6. Explain who the workers were in the Roman world, telling what each did. Was it possible, with so many idlers, to produce sufficient wealth to give every one a comfortable living? Why then was the standard of life in the Roman world higher than it

had been formerly and higher than it was for fifteen centuries after that time?

7. Compare the position of women in Egypt, in Babylonia, in Greece, in early Rome and under the empire.

8. Describe a Roman house; the dress of a high class Roman man.

9. What were the real differences between the Greek and the Roman games and amusements?

10. Show the importance of the "Pax Romana" in the history of the world.

11. In what direction does the Appian Way take us? What important aqueduct do we see from the Way? What road would we take to the Po valley? Give the location of four other important Roman roads.

12. Describe the steps in the extension of Roman citizenship, the Latin language, Roman law. Show that each added something to the civilization of both the ancient and the modern world.

## CHAPTER XIII

### THE ROMAN EMPIRE AFTER AUGUSTUS

#### FROM AUGUSTUS TO MARCUS AURELIUS (14-180 A.D.)

The Julian emperors added to the power of the "princeps."

**388. The Julian Princes.** — The immediate successors of Augustus were related to Cæsar by blood or adoption, and are therefore called the Julian emperors.<sup>1</sup> In a general way they tried to carry out the policies of Augustus, but they were men wholly unlike him. Yet each of these emperors ruled these wide dominions fairly well. Each of them was obliged to add to the *power* of the emperor, since he lacked the *influence* that had made Augustus supreme.

Tiberius, 14-37 A.D.

The immediate successor of Augustus was *Tiberius*, a general of mature years before he became "princeps." Tiberius wished to rule firmly and justly, but he was cold, narrow and suspicious. He surrounded himself with spies, called "de-la'tors," who took particular pains to hunt out offenders. In the last years of his reign Tiberius and the senate banished or put to death many whom they suspected of plotting against them. He was followed by an adopted grandson who was practically insane. From our point of view the most important event of this period was the work of Jesus Christ in Judea, ending with his crucifixion.

**389. Claudian Princes.** — The senate was now anxious to abolish the principate or rule of the "princeps," but

<sup>1</sup> The twelve Cæsars were : (Julian line) (Cæsar), Augustus, 27 B.C.-14 A.D., Tiberius, 14-37 A.D., Caligula, 37-41 ; (Claudian line), Claudius, 41-54, Nero, 54-68, (Galba, 68-69, Otho, 69, Vitellius, 69) ; (Flavian line), Ves-pa'sian, 69-79, Titus, 79-81, Domitian, 81-96.

the soldiers hailed as the new prince, *Clau'di-us*, an ungainly man who preferred his study to a public position. Although Claudius was an object of derision to the army, and of amusement to the people, he ruled Rome well. Capable freedmen had charge of his government, so far as the ambitious women of the palace permitted. Under Claudius began the conquest of Britain,<sup>1</sup> which was to remain a Roman province for four centuries. He built great aqueducts, the remains of one of which are shown on page 298. Claudius also extended citizenship to many individuals and towns in the provinces, thus helping to Romanize western Europe.

Principate  
of Claudius,  
41-54 A.D.

Claudius was succeeded by his stepson, Nero, a youth who was interested in art and philosophy, but was vain and headstrong. He was aided at first by able advisers, the most famous of whom was Seneca; but later he was guilty of atrocious crimes, among them the murder of his mother because he suspected her of plotting against him. Under Nero occurred one of the greatest fires that Rome had known. It was said and believed at the time that Nero sat in his palace, fiddling, while Rome burned. In order to gain popularity Nero is reported to have accused the new and despised sect of Christians of having set fire to the city.

The rule  
of Nero,  
54-68 A.D.

**390. The Army and the Emperor.** — Augustus and Tiberius had been generals before they had become emperors. Several of their successors as well owed their position to the support of the army. Most of the troops, to be sure, were on the frontier; but a large body-guard of the emperor, called the pre-tor'i-an guard, remained at Rome, where it used its influence to secure the selection of its favorites. It was the custom for a new emperor to give this body-guard special gifts or donations on his accession to the imperial throne.

Influence  
of the army  
in naming  
emperors.

<sup>1</sup> Beside Britain Claudius filled in two gaps by adding Thrace and Mauretania.



The year of  
the four  
emperors.

On the death of Nero different factions in the army supported different candidates for the position of emperor. One "princeps" followed another in such rapid succession that the year 69 A.D. is called the year of the four emperors. Finally *Ves-pa'si-an*, the commander in the East, a man of the common people, and not even a member of a Roman family, became head of



Spoils from Jerusalem.

the Roman empire. Vespasian and his sons are called, because of their family name, rulers of the Fla'vi-an house.

Destruction  
of Jerusalem  
(70 A.D.)  
and  
Pompeii  
(79 A.D.).

**391. The Flavian Rulers.** — Vespasian had been called to Rome from his attempted conquest of the Jews, who had revolted against Roman rule. The siege of Jerusalem was continued by Ti'tus, son of Vespasian. When Titus finally captured the city, nearly a million Jews perished rather than surrender to the Romans. Titus brought back to Rome the seven-branched golden candle-stick, a view of which is shown on his triumphal arch. A few years after this military destruction of Jerusalem, Pompeii (Pom-pa'ye) and Her-cu-la'ne-um, near Naples, were destroyed by molten lava and ashes from the huge vol-

cano, Ve-su'vi-us. The excavation of Pompeii during recent years has given us an idea of just how old Roman houses were constructed. We have found Roman utensils and furniture and in some cases draperies that had been in use when the city was covered.

The rule of the Flavian emperors kept the armies from absolutely controlling the choice of emperor. It

Growing power of the emperor.



Vesuvius from Forum of Pompeii.

not only gave Rome a more stable government, but it developed the power of the emperor. Vespasian's younger son, Do-mi'ti-an, ruled almost as a tyrant, disregarding both the senate and magistrates. If the Roman world was not to relapse into the disorder of the first century before Christ, it was necessary that the emperor should have more power.

**392. The Five Good Emperors — Trajan.** — Rome was fortunate in having, for nearly a century, rulers so wise and public spirited that they were called "the five good

The five good emperors (96-180 A.D.).

emperors.”<sup>1</sup> Most of these men were provincials, who took an interest in the provinces as well as in Rome.

The con-  
quests of  
Trajan  
(98-117).



Statue of Marcus Aurelius.

not last.<sup>2</sup> Trajan was one of the first emperors to give help to poor children, a work which was carried much farther by his successor, Hadrian.

Hadrian  
as organizer  
and builder.

**393. Hadrian the Organizer.** — Ha'dri-an has been called the only man of genius among the Roman emperors. He was a great organizer and builder. He organized a band of assistants to help in managing the government, so that the empire was better governed than it had been before. He gathered the scattered Roman laws into a system, thus taking one of the first steps to create that great code of laws for which Rome is so famous. In Rome, but particularly in the provinces, he constructed

The first important ruler of these five good emperors was *Tra'jan*, a Spaniard. Trajan was a general and a conqueror. He subdued Da'ci-a north of the Danube, and made the province so thoroughly Roman that it is called Roumania at the present time. He invaded the dominions of the Par'thi-ans in the East, but his conquests in that part of the world did

<sup>1</sup> Nerva, 96-98 A.D., Trajan, 98-117, Hadrian, 117-138, Antoninus Pius, 138-161, Marcus Aurelius, 161-180 A.D.

<sup>2</sup> See map, following page 250.

buildings, rebuilt roads and erected walls for defence. His own tomb on the bank of the Tiber, now the "Castle of St. Angelo," and the great wall across the north of Britain may be taken as examples of his work.

**394. The Antonines.** — Hadrian was succeeded by the two Antonines, the elder of whom, An-to-ni'nus Pi'us, had a long reign famous for its lawyers and philanthropists. The world was certainly growing more humane, if not better in other ways. The younger Antoninus, *Mar'cus Au-re'li-us*, was one of the most famous of the Stoic philosophers. He was a man of peace, who loved study and both preached and practised self-control as one of the greatest of virtues. Most of his days were spent at the front trying to keep off the enemies of the empire. The reigns of the Antonines are to be remembered as perhaps the most prosperous period of the "pax Romana." After the Antonines, however, poor Rome was to know comparatively little peace and much less prosperity than in former centuries.

The age of the Antonines, perhaps most prosperous period of the "pax Romana."

#### DISORDER AND REORGANIZATION (180-337 A.D.)

**395. The Barrack Emperors.** — Within a few years after the death of Marcus Aurelius the pretorian guards offered for sale the office of emperor. Strangely enough they were overpowered by a general leading a regular army. For a century the empire was ruled by leaders who depended for support on their armies. In that century imperial honors were granted to twenty-seven emperors, besides their colleagues and assistants.

The changing and disorderly rule of military commanders.

One of the earliest of these "barrack emperors," Sep-tim'i-us Se-ve'rus, erected a great triumphal arch in the Forum, where it still stands and can be seen. His son Caracalla is to be remembered simply because he extended

Septimius Severus and Caracalla.

citizenship to almost every one in order that he might tax them (§ 385).

**396. Aurelian and Zenobia.** — Naturally the struggle of generals for imperial honors left the frontiers undefended and the empire in disorder. Fortunately for Rome an emperor of considerable military ability came to

The conquests of Aurelian and fall of Palmyra (273).



Walls of Aurelian.

the throne at this crisis. This emperor, Au-re'li-an, destroyed the hordes of Germans that had invaded Italy, put down a great insurrection in the West and reconquered the East. In the East the city of Pal-my'ra, east of Damascus, had brought under her rule all of Syria, and most of Egypt and Asia Minor. Ze-no'bi-a, the ambitious queen of Palmyra, hoped to make her son emperor

of this great region. Aurelian soon destroyed the hopes and plans of Zenobia, for he conquered her chief city, and finally destroyed her capital, Palmyra, bringing Zenobia back to Rome, where she helped to grace one of the most magnificent triumphs Rome had ever beheld. Aurelian had kept the empire intact.

**397. The Reorganization of the Empire.** — In 284 A.D. Di-o-cle'ti-an became emperor. Diocletian frankly abandoned all of the forms of the republic which most of his predecessors had used and established an *absolute monarchy*. On this account the empire from 27 B.C. to 284 A.D. is usually called the *early empire*; the empire from 284 to the "fall of Rome" in 476 being called the *later empire*.

Distinction between the early empire and the later empire.







Diocletian was a rough soldier and the son of a freed-man. He divided the empire into four præfec-tures, over each of which ruled an official called an Augustus or a Cæsar who had almost as much power as he had. The prefectures were subdivided into di'o-ce-ses, each of which contained many provinces. Even Italy was divided into small provinces, so that the provincial governor was no longer a powerful official. In this way Diocletian

Diocletian established an oriental court and an official bureau-cracy.



St. Sophia, Constantinople.

made himself the head of a great organization, or bureau-cracy, which he controlled absolutely.

Diocletian also removed his capital from Rome to a city in Asia Minor where he established an oriental court. Since he claimed to be a god, those that sought audience with the emperor must prostrate themselves before him. He was surrounded by courtiers. In spite of this court, Diocletian gave the empire the powerful government that it needed against the enemies which pressed upon it from every side.

The oriental court of the later emperors.

**398. Constantine.** — Some of Diocletian's work survived, but his attempt to give the empire four great

Constantine becomes emperor.

leaders failed. Soon after his death there were several generals in the field trying to prove their right to be emperor. The greatest of these was Con'stan-tine, whose father had been Cæsar of the West under Diocletian. Constantine's soldiers proclaimed him emperor. In 312 A.D. he defeated his chief rival at Mil'vi-an Bridge, just outside of the city of Rome. In this battle, he accepted as his badge the insignia of the Christians. Con-tantine's mother was an orthodox Christian, and he realized that Christianity must become the chief religion of the empire.

Recognition of Christianity as a state religion and founding of Constantinople.

Immediately after the battle of Milvian Bridge, Constantine recognized Christianity as a state religion and exempted the property of its churches in the West from direct taxation. A few years later he presided over the first great council of the Church at Ni-cæ'a (§ 403). Beside his recognition of Christianity, Constantine's great work was the establishment of the capital of the empire at Byzantium. He called the new great walled city after himself, Con-stan-ti-no'ple.

### THE SPREAD OF CHRISTIANITY

General.

**399. Preparation for Christianity in the Roman World.** — Before taking up the study of the Christian Church in the time of Constantine, let us consider first the conditions in the early empire that had favored the spread of Christianity, and second, the early history of the Church.

Judea as a part of the Roman empire.

In the days of Augustus and Tiberius the little kingdom of Herod in Palestine was practically a part of the Roman empire. The demand for a Roman census had taken Joseph and Mary to Bethlehem, where Jesus was born. Roman tax gatherers or publicans were to be found in Judea. Matthew belonged to that hated class. Roman soldiers and centurions kept order and a Roman represent-

ative, Pon'tius Pi'late, looked after the interests of Rome.

Judea was not only a part of Rome, but the great Mediterranean world was at peace, so that teachers and travellers might go from one end of the empire to the other. In the eastern Mediterranean world, Greek was the universal language and a higher moral standard had been taught by the Stoic philosophers.

Unity of  
the Roman  
empire.  
Moral  
progress.

**400. The Work of the Apostles.** — For several years Jesus taught among the Jews. When he was rejected by the Jews, he sent his disciples forth to preach the gospel to all the world. The story of his life and teachings is preserved to us in the four *Gospels*. The work of his followers in carrying the message to non-Jewish peoples after Christ's crucifixion and resurrection is embodied in the *Acts* of the apostles. The writings of the apostles to the gentiles are called the *Epistles*, or letters.

Teaching  
of Jesus  
Christ and  
his apostles

The most active of the apostles were Peter, one of the disciples, whose knowledge of human nature helped him in his work, and Paul, a convert, who had been a Stoic. Paul was able to reach the Greeks because he understood the Greek mind. Peter, Paul, and other teachers made many converts to the new faith of the fatherhood of God and the brotherhood of man.

Work of  
Peter and  
Paul.

**401. The Early Church.** — As the number of believers increased in the cities of the eastern Mediterranean world, it was customary for each congregation to select *deacons* to look after the poor, and *elders* to rule the church and do the teaching or preaching. These persons were chosen by the association or congregation. In time one of the elders was in a sense set aside as pastor for the special work of looking after the "flock." When a city had acquired several distinct congregations, one of the leading pastors was recognized as *bishop*. The bishops of the provincial capitals were usually more important than those of

Officials of  
the early  
Church.



the other cities of the province, and the bishops, or *metropolitans*, of the capitals of the dioceses, were even more prominent. Among the great bishops, the bishops of Rome early became leaders, for Rome was supposed to have received special privileges from Peter, and Rome was still the capital of the whole empire.

Nature of  
the persecu-  
tion under  
the Roman  
emperors.

**402. Persecutions of the Early Christians.** — Beginning with Nero the growing sect of Christians had been persecuted by the state authorities. Speaking of the Christians after the great fire in Rome (§ 389), one writer says: "Vast multitudes were convicted, not so much on the charge of conflagration, as of hating the human race. And in their deaths they were made the subjects of sport, for they were covered with the hides of wild beasts, and worried to death by dogs, or nailed to crosses, or set fire to, and, when day declined, were burned to serve for nocturnal lights."

Reasons for  
persecution  
of the  
Christians,  
and its  
results.

There were several reasons why Rome, ordinarily tolerant of foreign religions, was harsh with the Christians. The Christians kept apart, obeying the injunction to be separate from the world. When they did not take part in the great public religious festivals, they offended the populace. As they refused to worship dead emperors, or consider living emperors as demi-gods, the Romans thought them guilty of little less than treason. They held secret meetings, and the government feared and discouraged all secret meetings, particularly of so large a secret society as the Christian Church. Finally, the Roman people believed that the Christians were guilty of eating children and of other revolting practices. Under some emperors the Christians were left alone, but, under the best emperors who cared for the public welfare, they were harshly persecuted. Death as a martyr was preferred to life itself by the early Christians, and the Church thrived on persecution.

**403. The Triumph of the Church.** — Constantine foresaw that the Christian Church would be even more powerful than it was in his day. He practically allied himself with this powerful organization, giving religious toleration and special privileges in return for the support of the Christians.

Alliance of  
Constantine  
and the  
Church.

Before the time of Constantine there had been a great many different doctrines and beliefs held by the Christians. Under Constantine the Church was split into two great religious factions. Ath-a-na'sius and his followers believed that Christ was of the same substance as God, and equal in all respects to him; while Arius and his followers maintained that Christ was of like substance with God, but necessarily inferior to him as a son is to a father. At the Council of *Nicæa*, in Asia Minor (325 A.D.), the doctrine of Athanasius was accepted as the orthodox belief, and the *A'rians were thereafter considered heretics*. This did not keep the Arians from converting many of the German tribes to Christianity, so that the majority of the Germans that invaded the empire the next century were Christians, but were Arians.

The Council  
of Nicæa  
(325) de-  
cided that  
Arians were  
heretics.

The triumph of Christianity removed the opportunity for martyrdom and made the Church wealthy and powerful. The Church gained members who were not really Christians. It adopted many "heathen" customs in order to be popular. Under The-o-do'si-us I the Christian Church was finally made the state religion and others were prohibited.<sup>1</sup> The Church had prospered on adversity. As a distinctly spiritual body, it began to decline with prosperity.

Gains and  
losses  
through  
official  
recognition.

<sup>1</sup> Not only was Christianity recognized as the state religion under Theodosius, but one experience of his shows the growing power of the bishops. In a moment of passion Theodosius had ordered the execution of several thousand people in a town that had rebelled against his authority. Ambrose, bishop of Milan, would not allow Theodosius to worship in the cathedral of that city until he had done penance for his crime, and had been absolved.

## DECLINE OF THE ROMAN EMPIRE

Early Ger-  
man in-  
vasions  
checked by  
Theodosius.

**404. Division of the Empire under Theodosius the Great.** — In 376 A.D., a few years before Theodosius became emperor, the German tribes that had been threatening the borders of the empire for centuries finally crossed the Danube, and ravaged the provinces north of Greece. At Ad-ri-a-no'ple (378 A.D.) they destroyed the army of the emperor. Before this time a great many Germans had been allowed to join the Roman army or to settle peaceably as colonists on Roman soil. When Theodosius was called upon, he forced the Germans to stop plundering. Until after his death, the invasions ceased. We shall consider the story of the German invasions later.

The eastern  
and west-  
ern empires  
after  
395 A.D.

In 395 A.D. Theodosius I died. He divided the empire between his two sons, and the West and the East were never again united. The great Roman empire had, in a sense, come to an end. Henceforth we have the eastern Roman empire, or By-zan'tine empire, which lasted a thousand years, and a western Roman empire, which lasted but a short time, although an empire called Roman was revived by Charlemagne (§ 447), and later by the kings of Germany.

The bishops  
as civil  
leaders.

**405. The Invaders and the Western Empire.** — Very little resistance was offered to the German invaders. The local governments of the empire had already lost practically all of their authority, and the emperor and his assistants no longer could maintain order or keep off invaders. The bishops alone seemed to represent authority. In more than one instance, the bishops built defences and paid troops out of the church treasury. When the invaders appeared, the bishops rather than the civil magistrates went out to meet them and negotiated for terms of peace. The Germans respected the authority of these church leaders somewhat, since the barbarians were nominally Christians.

Nevertheless, the people of country and town suffered greatly. The small farmers fled to their rich and powerful neighbors for protection. The barbarians sacked and plundered to their hearts' content. Twice even the strong walls of Rome failed to keep out the invaders. In 455 Rome was sacked so thoroughly by the Vandals that the term vandalism has become a name for ruthless plundering.

Plundering  
by the  
invaders.

**406. The "Fall of Rome,"** 476 A.D. — Fifty years after the death of Theodosius a still greater danger threatened the empire. A savage Asiatic race known as the Huns had found a great leader in their young king, At'ti-la, afterward called "the Scourge of God." From his domains in eastern Russia Attila led his small, dark, fiery horsemen against the rich province of Gaul. After capturing many cities, he was forced to give up the siege of Orleans by the arrival of an army of Roman and German troops under A-e'ti-us, "the last of the Romans." In 451 Aetius defeated the great horde of the Huns in a terrible battle near *Cha-lons'*.<sup>1</sup>

The Huns  
are defeated  
by the  
Romans  
and the  
Germans.

As the western Roman empire was now almost wholly occupied by Germanic kingdoms, there seemed to be no further reason for keeping up a name. In 476 A.D. the Germans sent the imperial regalia from Italy to the emperor at Constantinople, and the western empire came to an end.

End of the  
separate  
western  
Roman  
empire.

**407. Political and Military Reasons for the "Fall of Rome."** — The reasons for the break-up of the Roman Empire were very numerous. *The empire was too large to be held together permanently.* There were too many nations and peoples and diverse interests within the empire. Under the late republic and the early empire the central government did not have enough power to

Political  
problem of  
ruling a vast  
empire.

<sup>1</sup> Attila afterward marched into Italy, where he secured a great amount of booty. He died the next year. The memories of his terrible raids lasted for centuries.

rule so great an area. After Diocletian there was too little local government, so that the task of ruling so vast an empire was too great for a central bureaucracy.

Military failures of the Roman peoples.

Following the political collapse of Rome came the *decline of the army*. The "pax Romana" had given opportunity for trade. The Romans preferred to make money rather than to fight. On the frontiers the armies were made up chiefly of barbarians. When the invasions came, the Romans depended on barbarians to keep off the barbarians.

Decline of commerce, population and food supply.

**408. Economic and Social Causes of Rome's Decline.** — More important than the military and political causes of the break-up of the empire were the economic and social causes, because the latter were more fundamental. The moral standards of the people were low. As disorder became more general, naturally commerce declined. This meant that distant parts of the empire had much less in common than formerly, and therefore did not need to be held together. As long as slaves were abundant and business prospered, all went well. But the supply of slaves declined, so that the *empire did not produce enough* for a decent living for even the declining population. In order to have a supply of food and furnish taxes for the expensive imperial government, the peasants and small farmers were forced to stay on their lands and cultivate them at a loss. Many freemen voluntarily went to the great landed proprietors and offered their services in return for protection against the imperial government, as well as against robbers and barbarians.

The "latifundia" were great semi-feudal estates.

**409. Growth of Great Estates.** — On the large estates the former landless men and slaves became *serfs*, who were bound to the soil. If it had not been for the influence of the Church, most of these men would have become a down-trodden class of slaves. The peasants became *tenants* of the nobles and lived in groups of houses surrounding



the villas, or country houses. In consequence they came to be called villeins. The small farmers received their farms back from the nobles as a "ben'e-fice." These great landed estates, whose proprietors defied the emperor's tax-collectors and kept off the barbarians, continued to exist for several centuries. After a time they developed into a new system of land-holding and government, called the "feu'dal system."

**410. The Eastern Empire after 476 A.D.** — In the eastern Mediterranean, the older and more homogeneous civilization made it possible for the empire to survive for ten centuries after the "fall" of the western empire. Although hard pressed by the Germans, the eastern empire gradually revived. Under *Jus-tin'i-an* (527-565 A.D.) the eastern empire extended its territories again into Italy and into Africa. Justinian is, however, far less famous for his conquests than for the code of Justinian, the great body of Roman laws that was completed under his direction (§ 387). This code, as we noticed, is still the basis of much of the law of the civilized world.

The wars and laws of Justinian.

After Justinian the empire lost many of its possessions, for it was attacked by new invaders at different times. It managed to keep Greece, the Balkan provinces, most of Asia Minor, and some other territories. It acted as a storehouse for the best culture of the centuries following the barbarian invasions. It was almost as important in protecting the tiny kingdoms of the different German tribes from invaders who pressed in on the north and the east. For these two reasons western Europe owes a great debt to the Byzantine empire.

Territories, culture and protective work of the eastern empire.

**411. Summary.** — The great Roman empire lasted five centuries, a fragment called the eastern, or Byzantine, empire lasting a thousand years longer. The early empire began with Augustus in 27 B.C., and ended with Diocletian in 284 A.D. The later undivided empire ended with the

Periods of Roman imperial history.

death of Theodosius in 395 A.D., the western half lasting until its "fall" in 476 A.D., and the eastern empire continuing until Constantinople was captured by the Ottoman Turks in 1453 A.D. All of these dates are important.

The empire  
to Con-  
stantine.

The immediate successors of Augustus, called the Julian princes, were ordinary men. The second century nearly coincided with the rule of the "five good emperors," of whom we should remember Trajan the conqueror, Hadrian the organizer and builder, and Marcus Aurelius the Stoic philosopher. The next century was the period of the barrack emperors, the greatest of whom was the conqueror Aurelian. Diocletian reorganized the empire, creating an oriental court and an official bureaucracy. Constantine gave Christianity its first standing as a state religion.

Develop-  
ment of  
Christianity  
until it  
was the  
only state  
religion.

The late Roman empire gave Christianity an excellent chance to develop, since new religions were permitted, the empire was united and at peace and humanitarian ideas were "in the air." Jesus Christ taught only in Palestine, but he sent his disciples and apostles to the gentiles. Many converts were made, especially among the poor of the cities. Churches were organized with deacons, elders and bishops. The Christians were persecuted because they kept apart from other people, held secret meetings and refused to respect the divine power of the emperor. Under Constantine Christianity was recognized as a state religion, and under Theodosius orthodox Christianity (not the Arian faith) was made the only state religion.

Political,  
military,  
social and  
economic  
causes of  
the decline  
of Rome.

Beside the invasions there were numerous causes of the break-up of the Roman empire. The empire was too large to be governed permanently as a whole. The people had forgotten how to fight. Commerce had declined and the food supply was barely sufficient for the declining population. Since the government could not maintain order, the

great landed estates looked after the landless men, who became serfs, the peasants, who became villeins, and the small landed proprietors, who became tenants of the great nobles.

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15. Growth of the papacy before 476 A.D. Emerton, *Introduction to the Middle Ages*, 102-108.
16. Effect of the Germanic invasions on the Romans. Dill, *Roman Society in the Last Century of the Western Empire*, 378-382.
17. The small farmers and the coloni. Davis, *Influence of Wealth in Imperial Rome*, 237-247.

### Questions

1. Name three important emperors of the first century A.D.; three of the five good emperors: three of the later emperors. Give one important fact about each.
2. Of what importance was the army to the emperors? Show how Hadrian and Diocletian changed the imperial government. Describe the reorganized government of Diocletian.
3. State the most important teachings of Jesus Christ. What work did Paul do for the early Church? How was the Church organized? Why were the early Christians persecuted?
4. What does orthodox mean? Why were the Arians heretics after 325 A.D.?
5. What was done by Constantine for the Christian Church? by Theodosius? How important were the bishops at the time of the invasions? Why was the bishop of Rome the greatest of the bishops?
6. Summarize the reasons for the decline of Rome.

PART IV

TRANSITION FROM ANCIENT TIMES

376-900 A.D.





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Cathedral of Amiens, West Front.

# MEDIEVAL CIVILIZATION

## CHAPTER XIV

### THE GERMAN INVASIONS (376-600 A.D.)<sup>1</sup>

#### THE GERMANS

**412. Character of the Germans.** — The Germans who invaded western Europe in large bands during the fourth and fifth centuries came in order to find new homes. They were tall and fair. “All have fierce blue eyes, reddish hair, and huge bodies fit only for sudden exertion. They are not very able to endure labor that is exhaustive. Heat and thirst they cannot withstand at all, though to cold and hunger their climate and soil have hardened them. . . . Their food is of a simple variety, consisting of wild fruit, fresh game, and curdled milk. They satisfy their hunger without making much preparation of cooked dishes, and without the use of any delicacies at all. In quenching their thirst they are not so moderate.”<sup>2</sup>

Appearance, characteristics, and habits.

The Germans were *fond of warfare* and devoted a large part of their time to gaining skill with arms, if not to

<sup>1</sup> Students who have not studied *Ancient Civilization* can get a fair idea of the contributions made by ancient peoples if they study carefully Appendix III of *Medieval Civilization*. These contributions should be studied before Chapter XIV is taken up. Students who have had *Ancient Civilization* may find this a good point at which to review the contributions of the ancient peoples. For this purpose it may be advisable to read again §§ 18, 24, 49, 63, 72, 125, 399-410 and Chapters III, VIII and XII, especially §§ 223, 224, 238, 239, 252, 254, 262, 271-273, 363, 364, 382-387.

<sup>2</sup> Quotations in §§ 412, 415 and 416 are from Tacitus' *Germania*.

A war-like  
race, inde-  
pendent,  
and reverent  
of women.

actual fighting. They were exceedingly *independent*. They loved personal freedom as none of the Mediterranean people had done. The Greeks desired the independence of each local community, but the Germans insisted on the freedom of the individual, which is quite a different matter. The Germans had a higher moral standard than the Greeks or the later Romans. They had a



Scene in a German Settlement, Time of Tacitus.

*reverence for women* far exceeding that of any ancient people.

Primitive  
community  
life of  
the early  
Germans.

**413. How the Germans Lived.** — Before their invasion of the Roman empire, the Germans had no cities or even large permanent villages. They lived in communities, however, looking after their flocks and redividing the land each year. Since none had settled homes and farms, they did not lose their zeal for war. Their houses were not built carefully, for through exposure they learned

to endure cold and heat. They discouraged private ownership of property, hoping in this way to prevent any one from gaining a large amount of wealth and to keep all men as nearly equal as possible.

**414. Classes among the Germans.** — If the Germans tried to maintain an economic equality of their members, they did not object to social inequalities. There were three well-marked classes. The *nobles* held the important offices and enjoyed all of the honors. The ordinary *free-men* had the right to bear arms and attend the assemblies. There were also some *slaves* who were usually agricultural bond-servants. The extent of social inequalities is shown in the later German laws. If an offender injured a slave, there was either no penalty or a very small fine. If he injured a freeman to the same degree, he was punished lightly; but if he did the same thing to a noble, the punishment was heavy.<sup>1</sup>

Distinction of social classes among the Germans.

**415. How the Germans were Governed.** — At the time of the invasions, the Germans were organized into great tribes composed of many communities. The largest tribes were ruled by kings, who were chosen always from the members of the "royal" family. The king was advised by a council of nobles (princes) which helped him govern the tribe.

The tribal government.

Each of the local communities of the Germans had its own assembly and leaders. The *assembly* comprised all nobles and all freemen who could bear arms. It met once a month, usually at the time of the full moon. The Germans elected their own leaders. In the selection of the *prince* or political ruler they were restricted to a certain family, but the *military leader* was chosen solely for his ability as a warrior. The assembly considered all public questions. "The speakers are heard more because of their ability to persuade than because of

The leaders, the assembly, and the methods used.

<sup>1</sup> See note, p. 330.

their power to command. If the speeches are displeasing to the people, they reject them with murmurs; if they are pleasing, they applaud by clashing their weapons together, which is the kind of applause most highly esteemed."

The institution of "companions."

**416. The "Companions."** — Each prince surrounded himself with many noble youths who were called "companions." These companions lived with the prince and accompanied him on war trips. "On the field of battle it was considered shameful for the prince to be outdone in courage, shameful for the band of companions to be unequal in courage to their prince." In later centuries, when the German princes became great feudal lords (§ 476), the companions became dependents of the lords, owing them personal service and being faithful to them even unto death.

Right of private vengeance.

**417. How the Germans used Private Vengeance.** — Among the early Germans, and to some extent in later times, there existed a law of "fist-right," that is, the right of personal vengeance. If one man killed another, the relatives of the latter took up the quarrel and any one of them might murder the assassin. In later times when one man accused another of crime, a duel or wager of battle was used to learn whether the accuser or the accused person was right. This appealed to the German idea that war should be the means of deciding all important interests in life.

Use of money payments.

On the other hand, the family of the injured man, even in the case of murder, might accept a payment of horses or cattle or some other property in full satisfaction of the crime. If a man was a noble, the amount was larger than it would be if he was a German freeman or a Roman.<sup>1</sup>

<sup>1</sup> According to the law of the Salian Franks a man who killed a free Frank should pay 8000 denarii. If the Frank was in the service of the king, the murderer should pay 24,000 denarii. The murder of an ordi-



**418. Trial by Compurgation.** — If a person accused of crime was brought before the assembly, the accused man was likely to be set free, if a sufficient number of his friends would swear in his favor. These were not witnesses, nor was the guilt or innocence of the accused man considered. If many of his friends stood by him, he was acquitted, even if he really had committed the offense. If they failed to stand by him, he was convicted, even if he really was innocent. The Germans had great faith that the gods would help an innocent man through his friends and would desert a man who was guilty.

Cases decided by the courts by "compurgation."

**419. Ordeals.** — Among the early Germans many offenders were tried in a still different way, which was used much more extensively in the later Feudal Age. These trials were called ordeals and were appeals to the gods, or later to the Christian's God, to decide the case. The accused man was obliged to undergo the ordeal to prove his guilt or innocence. Sometimes the accuser also was forced to submit to the ordeal to prove that he had not been unfair in the charge that he had made.

The ordeal as an appeal to the gods to decide a dispute.

One of the common forms of ordeal was trial by fire. If the accused person passed through the fire unharmed, he was innocent. There might be trial also by some hot substance, as thrusting one's arm into a bucket of hot water or carrying a heated iron a certain distance. If the victim was injured by the ordeal, it proved that the gods considered him guilty. Still another ordeal consisted in throwing the accused person into a pond or river. If he sank, he was innocent, although, as he was bound hand and foot, the proof did him little good.

Some important forms of ordeal that survived in the Feudal Age.

nary "Roman" called forth the payment of but 4000 denarii. If a "Roman" assaulted and robbed a Frank, he was obliged to pay 2500 denarii, whereas a Frank who assaulted and robbed a "Roman" paid but 1400 denarii.

The chief  
deities of  
the primi-  
tive Ger-  
mans.

These methods which survived many centuries show us what crude ideas of justice prevailed among the Germans.

**420. The Religion of the Germans.** — The Germans had a rather primitive religion before they were converted to Christianity. We do not know very much about this religion, because most of the Germans became Christians, in name at least, before they came into contact with the Romans. They had two great gods of the heavens. *Thor* was represented as the thunder-god and carried a great hammer, with which he struck. *Wo-den* represented the grandeur of the heavens and was the god of war. He was aided by beautiful amazon-spirits, called *val-kyr'ies*. The valkyries rode abroad on their swift steeds (the clouds). They snatched dying warriors from the field of battle and carried them over the rainbow bridge *Bi'frost* to *Val-hal'la*, the hall of slain heroes. Here the valkyries waited on these fortunate warriors in glorious feasts, and here the heroes daily renewed combats at arms from whose wounds they quickly recovered. One of the chief goddesses of the Germans, *Frey'a*, looked after the home and the crops. From the names of these three deities and from that of a still older Teutonic god, after whom Tuesday is named, we get the names of four days of our week.

Religious  
practices  
and ideas of  
the Ger-  
mans.

The Germans made sacrifices to their gods and goddesses, accompanying the sacrifice by a feast that lasted as long as there was liquor to be drunk. They worshipped in groves or in other out-of-door places and not in temples built with human hands. Their idea of *Val-halla* shows a belief in a future life, at least for warriors.

### THE TEUTONIC KINGDOMS

The Goths  
cross the  
Danube  
river,  
376 A.D.

**421. The Invasion of the Goths.** — In the year 376 A.D., the Goths crossed the Danube river, and the great migration of the Germans began. This movement was due to the

pressure of the Huns (§ 406) on the Ostrogoths (East Goths) in southern Russia. The East Goths pressed upon the Visigoths (West Goths), the latter crowding into the Roman empire. Until the death of Theodosius the Great, as we noticed (§ 404), the Goths did comparatively little damage.

Soon after the death of Theodosius, the West Goths, under their young, energetic king, *Alaric*, moved down into Greece and later into Italy. Their advance was checked by an able German of gigantic size, *Stilicho*, of the

The migrations of the West Goths in Greece, Italy, and Spain.



German Bodyguard, Column of Marcus Aurelius.

tribe of Vandals. Had not *Stilicho* been murdered by his jealous emperor, *Alaric* would never have been able to reach Rome. As it was, Rome was captured and sacked (410 A.D.). Upon *Alaric's* death, soon after this event, the Visigoths moved into Spain, where they established the first of the Germanic kingdoms in the Roman empire.

**422. Theodoric the Ostrogoth.** — Later emperors used German leaders like *Stilicho* to fight the barbarians. The ablest of these leaders was *Theodoric the Ostrogoth*, who was authorized by the emperor to drive the barbarians out of Italy. *Theodoric* established in Italy

*Theodoric* conquers Italy.

The great  
Romanized  
German  
kingdom of  
Theodoric.

and in Illyria a large Ostrogoth kingdom. *Theodoric tried to unite the Romans and the Goths*, keeping many of the old Roman municipal institutions, such as the senate. He made laws that were similar to those of the Romans, rebuilt roads and drained swamps, thus restoring the agricultural prosperity of the early empire.



The  
Vandals in  
Africa and  
in Italy.

He encouraged art and literature, was tolerant of other religious faiths than his own, and in general brought to his kingdom peace and prosperity.

**423. Invasions by Way of the River Rhine.** — While the Visigoths and Ostrogoths were crossing the Danube river and occupying southern Europe, other German tribes, more barbarous than these, were crossing the river Rhine and occupying the western provinces of the Roman empire. One of the earliest of these invaders was the tribe of *Vandals*. The Vandals crossed Gaul







and Spain into Africa. Later, on a raid, they sacked Rome, pillaging, despoiling, and destroying. The word "vandalism" has been used ever since to describe any wanton plundering. Another tribe which invaded Gaul was that of the *Burgundians*. These people settled in the southeastern part of what is now France.

**424. Clovis and the Franks.** — The Germanic race that had the largest share in the later history of western Europe was that of the Franks, which crossed the Rhine from Germany into Gaul. Like most of the other German tribes, the Franks were at first divided into many small tribes, each of which had its own prince or king. One of these petty kings, *Clovis*, proceeded to conquer the kings of near-by Frankish tribes, using assassination and other means to rid himself of his rivals. He finally made himself king of all the Franks.

Clovis makes himself king of all the Franks.

Clovis, who was a Catholic, then turned his attention to the Arian Burgundians and Visigoths. Since he was a man of great ability, he succeeded in conquering these enemies also, and extended his dominions until they covered most of Gaul. The successors of Clovis did not hold this Frankish kingdom together, but divided it into many smaller kingdoms. They were called Merovingians, many of them being popularly known as the "do-nothing kings."

Clovis conquers all of Arian Gaul.

The progress of the Franks and of all other peoples in Europe during the sixth century was hindered by a plague as deadly as the Black Death (§ 624). The losses and the suffering due to this plague and to repeated pestilences were almost indescribable. As the deaths were most numerous among the poorer classes, it is possible that the demand for workers made it easier for slaves to become serfs.

Influence of the sixth century plague.

**425. Anglo-Saxon Invasion of Britain.** — Although Britain was abandoned by the Romans before Gaul had

Late conquests of England by the Angles, Saxons, and Jutes.

been left unprotected by them, it was not conquered by German barbarians until many years after Gaul had been invaded. Its position as an island, separated from the continent by the North Sea and the English Channel, protected it in the fifth century as it has many times in medieval and modern times. After the Roman legions left Britain, however, Teutonic pirates from the shores of Denmark or northern Germany raided the coasts of eastern and southern Britain. "They leveled, trampled down, and swept off whatever came in their way, as if they were reaping corn ripe for the harvest."

Occupation of the southern and the eastern coasts by the Germans.

In 449 A.D. Hengist and Horsa, the leaders of a band from Denmark, were invited by the Britons to help them against other enemies in the West and North. Within a few years all southeastern Britain was controlled by the blue-eyed barbarians from across the North Sea. Although they came in small boats and therefore in small bands, they were so fierce and fought so bravely that the indolent Britons were driven back into the interior. *Saxons* now occupied all of the south coast of the island, and all eastern Britain was conquered by the *Angles*, from whom we get the name "England."

Thoroughness of the barbarian invasion of England.

**426. Results of the Anglo-Saxon Invasion of Britain.** — These invaders were true barbarians who cared nothing for the God or the churches of the Christian Britons, and felt contempt for their towns and their civilization. They destroyed houses, burned villages, sacked churches, and killed any one who dared to oppose them. If we are to believe the records of the time, the German invaders left no one alive; but there is good reason to believe that most of the British women and children were spared to help in the homes or in the fields and that some men also became the servants of the new rulers. In time the conqueror and the conquered must have intermarried to some extent. The English race of the eighth

and ninth centuries (§ 468) must have been Briton as well as Anglo-Saxon.

### FUSION OF ROMAN AND TEUTON

**427. Nature of the Invasions.** — These German migrations were migrations of whole peoples, frequently numbering several hundred thousand men, women, and children. As they were seeking permanent homes, they did not destroy the cities and estates of the Romans, although they seized anything that pleased their fancy. Except in a few cases, the people of the empire were neither driven out nor put to death. The Germans simply came in, took possession of what they wanted, and left the rest to the people.<sup>1</sup> The farther north we go, the more thorough do we find the conquests, for the northern barbarians were less civilized than their southern kinsmen.

The invaders took part of each estate but left the rest to the people.

**428. Fusion of the Races.** — In general, the original inhabitants greatly outnumbered the German invaders, although the Germans held all of the high positions and furnished practically all of the soldiers. The Germans were a younger and more energetic race. The older peoples had become sluggish and had lost their ambition. They needed the infusion of new blood, which the Germans added. In the course of a few centuries the intermarriage of the invaders with the people of the empire left few traces of the two original races, for in each country of western Europe they had become one people. The fusion of the races was made much easier by the great expansion at this time of the Christian or Catholic Church (§§ 434-443).

The Germans added new blood.

**429. Government.** — The German kingdoms combined Roman and German ideas of government. The German

<sup>1</sup> The invaders usually took from one half to two thirds of each estate and left the balance to the former owners.

Attempt of the Germans to copy the forms of Roman government.

tribal chief became the king of a territory, in imitation of the Roman idea of emperor. The Germans tried to surround their kings with officials who had the same titles as the emperor's assistants. There were courts of law after Roman models, although they administered justice after the German fashion rather than in accordance with the Roman law.

Predominance of German ideas in the Teutonic kingdoms.

Many things made it difficult for the Germans to follow the forms of Roman government. The invaders did not like to settle in cities; they had no interest in municipal government, and cities, therefore, declined more than they had done under the later Roman empire. The Germans divided their kingdoms among the sons of the king. In this way the kingdoms lost all of the dignity and authority which the earlier Romanized kingdoms had had. On the other hand the Germans abandoned their township assemblies, except in England or in other places a long way from Roman influence.

The Germans permitted local option in the trial of cases.

**430. The Law of the Germanic Kingdoms.** — The law of western Europe for several centuries after the invasions was the German law (§§ 417–419), modified by Roman forms and courts. The Germans left to each conquered people the right to be judged under its own laws. This was due to their intense belief in the right of an individual or of a tribe to do as it pleased. In a dispute between a native and an invader, they used a system combining Roman and German law, and the cases were tried in special tribunals. In imitation of the Roman codes of law, moreover, during the period following the invasions, the German tribes allowed Roman lawyers to make *codes of the laws of the German tribes*.

These codes naturally gave a great deal of attention to the liberty of the individual. They made it possible for the individual to protect his rights by the peculiar usages of the Germans, such as the wager of battle and ordeals



(§ 419). In the northern part of Europe laws were little influenced by Rome. After a few centuries, however, when the older Roman law of Justinian (§ 410) was studied in the new universities, the Teutonic codes were replaced almost entirely by the Roman law in all of the countries that had Romance languages.

The German law codes and their final replacement by the Roman law.

**431. Language.** — Since all of the countries of the western empire had used Latin, that language continued to be the language of the educated people, of the Church, and, to some extent, of the courts. As each tribe had its own dialect, Latin was a very convenient common means of communication among the people. Even in Germany and in England this universal language was used a little, and in other countries it was used extensively.

Continued use of Latin in religious services and in other ways.

The new languages, as we noticed (§ 386), were forms of Latin. Since the Italian language was much better than that of the invaders, only a few German words found their way into Italian. French was not greatly influenced by the Germans, as only a few hundred German expressions were added to the French language. Even English is more Latin than German, if we compare the number of words of Latin or German origin.

Great influence of Latin in modern languages.

**432. The General Civilization of the Teutonic Kingdoms.** — Although the German invasions did not destroy the cities and the civilization of the empire, the Germans failed to preserve most of that civilization. The Germans were like rough, uneducated children, who cared nothing for the art, the culture, and the learning of the empire. The result was that the schools were no longer well attended, no new fine buildings were constructed, the roads, covered with dirt, became unfit for use, and the people settled back into a cruder, more primitive way of living.

Roman culture gradually disappears.

On account of the interest of the Germans in personal independence, a man was allowed to take the law into his

Disorder  
prevails  
and civiliza-  
tion decays.

own hands and punish a person who had injured him. So disorder was common and little attempt was made to protect merchants or travelers. The armies that should have defended the cities became mere bands of plunderers, when there was no need for real warfare. Churchmen were despised by warriors, church buildings fell into decay, and the Church had less interest than it should have had in the spiritual welfare of its members.

The old  
forest and  
the new.

The old Roman civilization was like a forest of old trees, full of dead or decaying wood. Like storms the invasions swept over these forests, stripping leaves from trees, breaking branches, and throwing trunks prostrate. At the same time they brought in the seeds of new trees and wild plants. A few old trees remained standing, scarred and broken. For a time the new growth seemed, like a jungle, choked with weeds. Yet out of this jungle, after centuries of development, there was to develop a finer forest than the old, for the best trees of the old forest were to be reproduced in the new.

Character-  
istics of the  
Germans.

**433. Summary.** — The Germans were large, blue-eyed, fierce-looking blond people. They were noted for their independence, their assemblies of freemen, and their institution of "companions." They were brave and revered women, but drank to excess. Their religion was a religion of warriors. As they thought that the gods would not permit a guilty man to escape, they tried an accused person by ordeals, or by swearing that they had faith in him. They claimed the right to avenge a wrong done to their family, but they frequently accepted, in lieu of vengeance, a payment, the amount varying with the rank of the injured person as well as with the offense.

German  
invasions  
and king-  
doms.

The German invasions began when the Goths crossed the Danube river in 376 A.D. Under Alaric the Visigoths invaded Italy, later moving on into Spain, where they established a kingdom. The Ostrogoths followed,

under Theodoric, trying to unite the Romans and the Germans. The Vandals, Burgundians, and Franks crossed the Rhine, the first migrating into Africa, the second remaining in southeastern Gaul, and the last under Clovis conquering practically all of Gaul. The Angles and Saxons came to Britain after 449 A.D., where they created an English people partly Celtic and partly Teutonic.

The Germans tried to accept the civilization of the Roman empire, but did not know how to do it. They brought in new blood, and formed new races, chiefly Latin in the South, and chiefly Teutonic in the North. As all of them were nominally Christians, they were united chiefly through the Roman Church, especially after the orthodox Franks conquered their Arian neighbors. The Germans formed kingdoms and modified their laws after Roman models. Their laws, however, were Teutonic rather than Roman. Although little of the culture of the empire survived, the languages of the Roman provinces were Latin rather than German.

Fusion of  
Roman and  
Teuton.

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## Questions

1. Compare the early Germans with the Homeric people (§ 131), the early Romans (§§ 280-282), and the later Romans (§§ 365-373). What did the Germans and the first two have in common? How did they differ from the later Romans?
2. What qualities or practices of the Germans have come down to us? (Notice New England town meetings, second paragraph of the Declaration of Independence, moral ideas, etc.)
3. How did the Germans determine the guilt or innocence of an accused person? Did they consider an accused person guilty until he was proved innocent? did the later Romans? do we?
4. What was Valhalla? a Valkyrie? Woden's day? a "companion"?
5. On a map show the original homes and the later homes of the most important German tribes. Who was Alaric? Stilicho? Theodoric? Clovis? Show important work of each.
6. From what part of Europe did the Angles, Saxons, and Jutes come to England? Where did each settle? Why is a mixed race like the English of the eighth century usually superior to a "purer" race such as the Saxons?
7. To what extent did *culture* survive in this Roman-Teutonic period? Do we find that Roman civilization survived the invasions less in countries farther removed from Rome than in those nearer Rome? What did the Germans add to the civilization of western Europe? (See 2 above.)

## CHAPTER XV

### CHRISTIANITY AND MOHAMMEDANISM

#### THE CHRISTIAN CHURCH

**434. Importance of the Church.**—The fusion of Roman and Teuton was aided, and the unity of western Europe was preserved, chiefly by the Christian Church. The Church was in fact the great civilizing agency of this period. The Church not only preached righteousness, but it stood for law and order. It preached industry as well as brotherly love. Its monks tilled the soil, planted crops, and persuaded others to do the same. Largely through the influence of the Church, slavery was replaced by serfdom, the serf being attached to the land so that he could not be bought or sold except with the land.

Civilizing  
work of the  
Church.

The Church sent out missionaries. It converted practically all of the people of western Europe to the orthodox faith. In this way it unified the people of western Europe and made them have at least one great interest in common—their religion. But it did more than that. It began to organize this great body of Christian believers into a religious empire with the Bishop of Rome (the Pope) at the head. This was not done in a short time, and it was not perfected until several centuries later (§§ 518–523). Of course many of the churchmen of this crude period were not highly civilized. Many were selfish, ambitious, or unscrupulous, and the Church was sometimes more interested in bringing people into the Church than in making them better.

Organiza-  
tion of a  
religious  
empire with  
the Pope at  
the head.



Power of  
the bishop  
before the  
barbarian  
invasions.

**435. The Bishops and the Barbarians.** — At the time of the barbarian invasions, as we have seen, the representatives of the Roman emperor and the civil magistrates in the cities did not have the power even over their own people which they had had in the days of Hadrian and the Antonines. People who had legal disputes took these cases before the bishops rather than to the Roman judges. Even persons that were accused of crime appealed to the courts of the Church rather than have their cases tried in the courts of the empire. The bishops were considered more humane and more just than the imperial judges.

Increase of  
episcopal  
authority  
during the  
invasions.

Since the bishop of each city before the barbarian invasions was not only a spiritual adviser and leader for his people, but a preserver of law and order, as well as a judge, we can imagine how greatly his power was increased during the invasions. In most cases the civil magistrates fled when the Germans came. Every church and every monastery was filled with fugitives and surrounded by hundreds of panic-stricken people. Not only was it necessary for the bishop to look after these helpless refugees, but he was obliged to see that the government of the city continued to keep order, to punish robbers, and to collect money for governmental expenses. In Italy, Gaul, the Rhine valley, and the East the bishops really preserved a civilized government in their own cities during the invasions and the period of disorder that followed.

Spiritual  
power of the  
Pope.

**436. Growth of the Papacy.** — As the bishops at first were practically independent of one another, it was necessary for them to work together in order to continue their power. They were gradually united under the leadership of the Bishop of Rome. From a very early day the Bishop of Rome had been looked upon as one of the most important bishops of the Church. Rome was at that

time the capital of the empire and by far the largest city of the West. The Church at Rome was believed also to have been founded by Peter, who had received special authority from Christ and had granted it to his successors. The Roman bishop alone could maintain that he was a direct successor of one of Christ's apostles. Since every priest or bishop was called "father," the Bishop of Rome was called the head of all, "papa" or Pope. Because these popes had universal supervision of all other bishops and of all churches, this Church was called the Catholic, or Universal, Church.

The greatest of these popes, Leo the Great, was recognized by the emperor at Constantinople as the head of the Church.<sup>1</sup> In addition to his spiritual authority and his power as civil ruler in time of danger, the Pope began to acquire land over which he ruled. The combination of civil powers and the power of governing the papal estates is called the *temporal power* of the papacy, and the term should be remembered, for in time it became very great (§ 519).

Temporal  
power of the  
papacy.

**437. The Early Western Monasteries.** — During this period of confusion a great many holy men and women desired to withdraw from the world in order that they might become more religious. They lived in monasteries, most of which were organized according to the rules laid down by St. Benedict. Benedict believed that monks should work with their hands. Seven hours for labor, seven hours for prayer, seven hours for sleep was the

St. Benedict  
and his  
followers.

<sup>1</sup> "There is no part of the policy of the future papacy which we do not see clearly outlined in the work of Leo. We find him at one moment as head of the Roman city government, displaying all the splendor of his office to check the ravages of Attila the Hun and of Gai'ser-ic the Vandal. At another we see him assuming the right to punish a bishop in Gaul for what he considered a violation of the papal rights." He upheld orthodox doctrines and dictated the papacy of many churches. Emerton, *Introduction to the Middle Ages*, p. 105.

rule in many monasteries. We shall study later the religious, educational, and charitable work of the monasteries (§§ 505-507).

Benedictine rule for hours of labor in the summer.

"Idleness is the enemy of the soul. And therefore, at fixed times, the brothers ought to be occupied in manual labor; and again, at fixed times, in sacred reading. Therefore we believe that both seasons ought to be arranged after this manner, — so that, from Easter until the Calends of October, going out early,



Benedictine Monk.

from the first until fourth hour they shall do what labor may be necessary. From the fourth hour until about the sixth, they shall be free for reading. After the meal of the sixth hour, rising from the table, they shall rest in their beds with all silence; or, perchance, he that wishes to read may read to himself in such a way as not to disturb another. And the *nona* [the second meal] shall be gone through with more moderately about the middle of the eighth hour; and again they shall work at what is to be done until Vespers. But, if the emergency or poverty of the place demands that they be occupied in picking fruits,<sup>1</sup> they shall not be grieved; for they are truly monks if they live by the labors of their hands, as did also our fathers

and the apostles. Let all things be done with moderation, however, on account of the faint-hearted."

Benedictine rule prohibiting the ownership of property.

No monk "should have anything of his own. He should have absolutely not anything, neither a book, nor tablets, nor a pen — nothing at all. For indeed it is not allowed to the monks to have their own bodies or wills in their own power. But all things necessary they must expect from the Father of the monastery; nor is it allowable to have anything which the abbot has not given or permitted. All things shall be held in common; as it is written, 'Let not any man presume to call anything his own.' But if any one shall have been discovered delighting in this most evil vice, being warned once and again, if he do not amend, let him be subjected to punishment."

<sup>1</sup> Cf. with hours of labor for women in American states, canneries being excepted.

**438. Economic Work of the Monasteries.** — Just as the bishops tried to rule well their citiēs during these centuries of disorder, so the monks helped the people of the country districts. Because the monks wished to live useful lives of toil and self-denial, they often established their monasteries in exposed or uncultivated places. With their own hands they erected the buildings of the monastery, cleared the forests, drained the swamps, and freed the soil from rocks. By example they showed the people that manual labor is honorable. They used the methods of cultivation known to the Romans, teaching the more ignorant Germans how to plow, how to build houses, and how to make useful tools or furniture. They were the best artisans and the most capable merchants in the centuries following the great invasions. Yet their most important work was neither economic nor educational, but religious, for western Europe was converted to orthodox Christianity chiefly by the monks.

The work of the monks as pioneers, agriculturists, artisans, and merchants.

### THE CONVERSION OF THE GERMANS

**439. The Germans of the Arian Faith.** — The Goths had been converted to Christianity before they crossed the Danube (§ 421). This was the work chiefly of a West Goth, *Ulfilas*, who was made a bishop for the Goths. Ulfilas was a zealous missionary and a good organizer.<sup>1</sup> He was also a sincere believer in the doctrine called Arian (§ 403). We will recall that in the Council of Nicæa (325 A.D.), the assembly of bishops and other churchmen voted that the Arians were heretics and not orthodox church members. Naturally there was a continued controversy between the Arians and the Catholics, or orthodox Christians.

Ulfilas, the Arian bishop of the Goths.

<sup>1</sup> During his later years Ulfilas translated the Bible into a written Gothic language, the first German dialect that was reduced to writing.

Victory of  
Catholicism  
over Arian-  
ism in Italy  
and in  
Spain.

Missionaries converted the Burgundians, the Lom'bards, and other German tribes to the Arian faith. The Arians were not organized, however, nor did they cling through persecution and death to the doctrines of Arianism. For these reasons Arianism gave way in *Italy* and in *Spain* to Catholicism, and Clovis converted by conquest the Arians in Gaul to the faith of Rome (§ 424). The Catholics had several advantages over the Arians. They were led by the Pope, the successor of St. Peter. Their bishops supported each other. In other words the Catholics were organized. Furthermore, Catholics did not renounce their faith, as a rule, when they were persecuted.

The Celtic  
monasteries  
as centers  
of culture.

**440. Early Celtic Monasteries and Missions.** — When the Angles and Saxons overwhelmed Britain (§ 425), there still survived in the North and in islands west of Britain several important Celtic monasteries. These



Ruins of Iona Cathedral.

monasteries were centers of learning and of culture for several centuries after the withdrawal of the Romans, in times when southern and eastern England remained barbarous and heathen.

There were several very famous missionaries sent out from these Celtic monasteries. The most renowned of



them was St. Patrick. So many legends have grown up about the name of St. Patrick that it is difficult to learn the facts about his great work among the Irish peoples. This much seems clear — that St. Patrick labored among the Irish for years, making many converts to Christianity in all parts of the island. Another of these Celtic missionaries made many converts among the Scotch. A third devoted his life to work among the Burgundians.

How the Celtic monasteries sent missionaries all over western Europe.

**441. The Conversion of Southern England.** — The conversion of the Anglo-Saxons in *Britain* was due to monks sent out from Rome rather than to missionaries that came down from the North. The story is told that one day Pope Greg'o-ry the Great saw some beautiful boy slaves on one of the streets of Rome. He was told that they were Angles, from De'i-ra, in Britain. "Not Angles but angels," he replied, "to be saved from the wrath of God."<sup>1</sup> Gregory sent *Au'gus-tine* to Britain to bring these heathen peoples into the Church. Augustine landed in Kent in southeastern Britain, on the spot where Hengist had first reached England a century and a half earlier. After a year the king of Kent was converted, his wife being one of that large band of women, including the mother of Constantine and the wife of Clovis, who aided the rapid spread of Christianity.

Work of Augustine in converting the people of Kent.

**442. The North of England becomes Catholic.** — In the north of England there was another kingdom (*North-um'bri-a*), greater than Kent. To this kingdom also came Catholic missionaries. With the help of the king's wife, who was a Christian, they induced the king and his court to accept Christ.

Conversion of the North by Roman missionaries.

Christianity would probably not have gained a complete victory over heathenism in the north of England, if help had not come from the Celtic missionaries in the

<sup>1</sup> The play is upon the Latin words "de ira" meaning from wrath.

The importance of the indorsement of Roman Christianity by the synod of Whitby.

islands west of Scotland. When these Celtic monks had completed the work begun by the Catholic monks in Northumbria, a new problem arose. Should the Christian monks shave their heads in the form used among the Catholic or Roman monks, or should they follow the custom of the Celtic monks? Should they observe the day set aside as Easter by Rome or by the Christian Celts? These questions, more vital to them than we can imagine, and of very great importance in the history of England, were decided by the synod of Whit'by in 664 A.D. The people of Britain agreed to follow the Roman customs.<sup>1</sup> Thus Britain cast in her lot with the Roman Church and with the Continent. In later centuries she was to share in the religious development and the advancing civilization of continental Europe.

The people of Germany become Catholics.

**443. Christianity in Eastern and Northern Europe.** — A century after the conversion of the Anglo-Saxons by Augustine, an Englishman, Bon'i-face, became the apostle of the Church to the German tribes east of the Rhine river. He was, however, one of the last of the famous missionaries from the British Isles to the Continent. Boniface made many converts, and his work was continued by Char-le-magne', who carried Christianity to more distant and more barbarous Germans through missionaries and by the sword (§ 452).

Conversion of tribes in central Europe.

One of the results of the extension of Charlemagne's empire to the east was the bringing of Christianity to the Bo-he'mi-ans, to the Danès and other Northmen, and to the Poles. Many of the leaders among these people were converted during the ninth century. After that century practically all of the people of central and

<sup>1</sup> The Catholic argument that St. Peter gave to Rome the keys of heaven won the day for the Catholics. The king is reported to have said that he would favor the Roman side, lest when he died and came to the gates of heaven St. Peter should refuse him entrance.

western Europe were Roman Catholics, acknowledging the supremacy of the Pope and bound together as members of the great Universal Church which we call Roman Catholic.

In eastern Europe most of the tribes were converted to Christianity by missionaries from the eastern Church. Therefore the Russians, Bul-ga'ri-ans, and some other Slav'ic peoples are connected with the Greek Catholic Church, not with that of Rome.

Conversion of eastern Europe to the Greek Catholic Church.

### THE MOHAMMEDANS

**444. Mohammed.** — While western Europeans were being converted to Christianity and the Roman and German civilizations were being blended into one in western Europe, a new religion arose in Arabia and gained followers in all parts of the Mediterranean world. The founder of this religion was Mo-ham'med, a native of Mec'ca in Arabia. At about the age of forty he began to teach a new doctrine.<sup>1</sup>

Mohammed.

There was no national government in Arabia at this time, each of the numerous tribes having very primitive religions in which spirits and idols played a considerable part. When Mohammed preached against idols, the people of Mecca were aroused. In 622 A.D. he was driven forth from that city, the flight from Mecca to Me-di'na being called the *He-gi'ra*. From this date the Mohammedans reckon time, as we do from the birth of Christ. After the Hegira, Mohammed made many powerful friends, and his religion became the dominant faith of Arabia before his death, ten years later.

The Hegira (622) and spread of Islam.

**445. Islam.** — The doctrines of the Mohammedans are set forth in a book of sacred writings called the Ko'ran. The faith itself is known as *Is'lam*. Islam is a mono-

A monotheistic faith with a belief in a future life.

<sup>1</sup> Mohammed was a poor man until he married a rich widow. He traveled, looking after his wife's business, and was able to devote a great deal of time to religious meditation.

theistic faith. "Great is Al'lah, the only God," and "there is one God and Mohammed is his prophet" are still the mottoes of the Mohammedan devotees. The Mohammedan is a fatalist; that is, he believes that whatever is was ordained as his fate, and he cannot change it. Therefore he does not try to do so. The early followers of Mohammed thought that if they died fighting for their faith, they would be sure of Paradise, and their victims also would be saved from damnation. So they fought with remarkable zeal for Islam, since Paradise with its attractive gardens, its feasts, and its beautiful maidens was well worth many sacrifices.

Ceremonies and practices permitted or forbidden by Mohammedanism.

Mohammedanism was very exacting in its demand for prayers, which the faithful to-day repeat with their faces toward Mecca, for its insistence upon at least one pilgrimage to the holy city, Mecca, and for its periods of fasting. It prohibited the eating of pig's flesh and the drinking of intoxicating liquors. In general, although it permitted polygamy, it demanded a much higher standard of conduct than its followers had known. It especially required the giving of alms to the poor.

Early conquests in the East.

**446. The Spread of Islam.** — The religious enthusiasm of the Moslems or Mohammedans, and the assurance of salvation for those that died in battle, caused them to make converts everywhere in the East. Syria, Egypt, and Persia were added to Arabia within a few years after the death of the Prophet. Then missionary efforts ceased for a time.

Conquests in Asia Minor, in Africa, and in Sicily.

A half century later the Mohammedans began another great crusading movement. Asia Minor was overrun, and for a year the hosts of Islam besieged the strong walls of the capital of the eastern empire, Constantinople. More than one hundred thousand Mohammedans lost their lives in this terrible siege before the Moslems withdrew, unsuccessful. After the conquest of northern Af-







rica, from Carthage to Gibraltar, the Sar'a-cens, or Arab Moslems, moved against Sicily, which they conquered.

**447. The Saracens in Spain and Gaul.** — Meanwhile (711 A.D.) the Saracens, crossing at Gibraltar, conquered the Visigothic kingdom in Spain and invaded Gaul. Here Charles Mar-tel', the powerful mayor of the palace of the "do-nothing" Merovingian king, gathered a great army of Franks, Burgundians, Visigoths, and other German people.

Moslem conquest of Spain.

At Tours (Toor), near the Loire river, 732 A.D., the Saracens threw their fleet horsemen against the unyielding ranks of German infantry. Time after time they swooped down upon the clumsy but courageous Europeans. Upon that solid wall of Christian men they made no impression, and, when night came, they withdrew. So in the West as well as in the East the Mohammedan advance was checked.

The Saracens invade Gaul.

The victories at Constantinople and at Tours, only a few years apart, saved Christendom from being overwhelmed by Islam. While the Saracens were more civilized than the Franks at this time, they represented a religious faith whose ideals were much lower than those of Christianity.

Importance of the victory at Tours.

**448. What the World owes to the Saracens.** — We must not fail to understand that the Saracens did a great deal for civilization during the Middle Ages. The Mohammedans, being good imitators, borrowed learning and fine arts from every possible source, chiefly from the Persians and the Greeks. The Persians, at the time they were conquered by the Arabians, had an empire that had absorbed a great deal of culture from the East, especially from the Chinese and the people of India. To this was added the learning of ancient Babylonia and of Greece.

The civilization that the Arabs borrowed from Greece, Persia, India, and China.

This was the civilization which the Arabs spread westward as far as their armies won victories. To this civil-

New forms of Saracenic civilization.

ization they added new sciences, such as algebra and chemistry, and new arts, such as the making of fine steel instruments and embroidering of beautiful cloths. We shall study later the achievements of these Arabs (§§ 575-578).

What the Saracens did for the Mohammedan world and for the Christian world.

The Mohammedans gave to a great world south and east of the Mediterranean Sea a monotheistic religion far better than that which most of the people in that world had. In later centuries they helped to arouse in western Europe an interest in agriculture, in commerce, and in learning that produced a renaissance, during the twelfth and thirteenth centuries, only a little less important than the great Re-nais-sance' of the fifteenth century.

The Christian Church.

**449. Summary.** — The three centuries following the great German invasions witnessed the expansion in western Europe of a great religion, Christianity, and the founding and expansion of another, Mohammedanism. The Christian Church was not completely organized and united at the time of the invasions. However, the bishops of the larger cities were influential churchmen and able rulers. The greatest of these bishops, the Bishop of Rome, was acknowledged as Pope. The work of reclaiming the land and converting the people was done largely by the Benedictine monks.

Conversion of the Germans.

The Goths and many other German tribes were converted to the Arian faith before the invasions. Gradually Italy and Spain became entirely Catholic. In France the conquests of the Frank king Clovis made all of that country Catholic. England was converted chiefly by missionaries from Rome, especially Augustine, but these Catholic monks were aided by Celtic monks from the north. At Whitby (664 A.D.) England decided to follow Catholic usages. Boniface and Charlemagne converted the people of Germany. Later the other peoples of central Europe became Catholic, although the tribes farther

east were brought under the rule of the Greek Catholic Church.

In the early part of the seventh century Mohammed founded a new religion which spread within a few years over western Asia and within a century over northern Africa and into Europe. The spread of Islam, the faith of "Allah and his Prophet," was checked at Tours by Charles Martel, 732. Mohammedanism was valuable to the Orient, and in the West it kept alive learning and the arts during the early Middle Ages.

The  
Mohamme-  
dans.

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### Topics

GROWTH OF THE PAPACY: Robinson, *History of Western Europe*, 44-55; Emerton, *Introduction*, 102-113; Adams, *Civilization During the Middle Ages*, 107-136.

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1. Gregory the Great. Hodges, *Saints and Heroes*, 99-112.

2. The rule of St. Benedict. Ogg, *Source Book of Medieval History*, 83-90.

3. Economic influence of the monasteries. Cunningham, *Western Civilization*, II, 35-40.

4. The Mission of Augustine. Ogg, *Source Book*, 72-77.

5. Christian missions in Gaul and Germany in the seventh and eighth centuries. Munro and Sellery (eds.), *Medieval Civilization*, 114-128.

6. The teachings of Islam. Davis, *Readings in Ancient History*, II, 357-362.

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### Questions

1. Why were disputes taken to the bishops for decision? Why did the bishops really rule their cities during the invasions? Did these early courts of the bishops and the need of government lead finally to a system of Church courts (§ 522)? Did they help to develop a medieval religious empire (§ 501)?

2. Give several reasons why the Bishop of Rome became the Pope. What was the temporal power of the papacy?

3. Show what the monks did for western Europe during the centuries after the barbarian invasions. Was this help secular rather than religious?

4. What is a heretic? an orthodox person? Who may decide whether a person is orthodox or not? Which tribes believed in the Arian doctrines? Name two tribes that were converted direct from their heathen beliefs to Roman Christianity.

5. Why did the Celtic world have more civilization and learning after the Anglo-Saxon invasions than were to be found in Britain? Why, then, was it better for Roman Christianity to have triumphed over Celtic Christianity at the council of Whitby?

6. What were the principal teachings of Islam? Why was Islam a good thing for Arabia? for northern Africa? Why would it have been undesirable in Gaul and in central Europe? What, then, was the importance of the battle of Tours?



## CHAPTER XVI

### FRANKS, SAXONS, AND NORTHMEN

#### THE EMPIRE OF CHARLEMAGNE

**450. The Early "Carolingians."** — During the period of Merovingian kings (§ 424) the Frankish territories had been held by many kings, no one of whom was a real leader or ruler. The Franks were united by the mayors of the palace, or prime ministers, the most important of whom was *Charles Martel* (§ 447). His descendants are called Car-o-lin'gians.

Rise of the great Frank mayors of the palace.

The son of Charles Martel, Pepin the Short, was able to make himself even more powerful than Charles Martel had been. He finally (752 A.D.) deposed the king, and, with the consent of the Pope, made himself king of the Franks.<sup>1</sup> Later Pepin invaded Italy, punished the Lombards who were harassing the Pope, and gave the Pope new lands, the Donation of Pepin, since the Pope had helped him to be king.

The alliance of the Franks and the papacy.

**451. Charlemagne.** — Pepin was succeeded (768 A.D.) by his son Charles, or Karl, afterward called the Great, or Charlemagne. Charlemagne was a man of good build and imposing appearance, "his eyes very large and animated, nose a little long, hair fair, and face laughing and merry. . . . His gait was firm, his whole carriage manly,

Personality of Charlemagne.

<sup>1</sup> The Pope consented to this, saying that it was right for the one who held the power to be called king. The Pope was glad to do this, because he wanted the help of the Franks against the rude Lombards, an especially barbaric tribe of Germans that had rushed into northern Italy and was threatening to seize the lands and destroy the temporal power of the Pope.

and his voice clear, but not so strong as his size led one to expect."

His work as a statesman and patron of learning.

Karl the Great possessed vast energy. He was a conqueror, a statesman, and a patron of education and the arts. Charlemagne had friendly relations with distant and powerful rulers, such as the Pope, the eastern emperor, and the great caliph at Bag'dad, Ha-roun al Ra'schid, famous in the "Arabian Nights." The greatest man of

his age and the greatest ruler of the Middle Ages, at the time of his death in 814 A.D. he had given new impetus to education and had created a new western empire.

If Charlemagne heard of a great scholar, he tried to bring him to the Frankish capital.

The most learned



A Monastic School.

of Charlemagne's associates was *Al'cuin*, who came from York in England. For many years Alcuin was head of the *Palace school* in which the more fortunate noble youths of the realm were taught. Charlemagne gave orders that the teaching in the *monastic schools* should be improved.<sup>1</sup> He tried to make education compulsory.<sup>2</sup>

<sup>1</sup> "Let every monastery and every abbey have its school where boys may be taught the Psalms, the system of musical notation, singing, arithmetic and grammar; and let the books which are given them be free from faults, and let care be taken that the boys do not spoil them either when reading or writing."

<sup>2</sup> "Each father of a family must send his son to school and there leave him until he shall be well informed."

Interest of Charlemagne in learning.

Naturally such a scheme as his did not work very well in most places, but Charlemagne deserves great credit for trying to add secular education to the limited religious instruction of the time.

**452. Conquests of Charlemagne.** — Charlemagne wished to unite all western Europe into a single Christian empire. He first proceeded against the Lombards in Italy. When he had conquered them, he placed upon his own head the iron crown of the Lombards and added northern Italy to his kingdom. He invaded Spain, conquering many cities, most of which the Saracens proceeded immediately to regain. The Spanish March, or mark, was established and kept as a "buffer state" beyond the Pyr'e-nees mountains. When Charlemagne returned from Spain, the rear-guard of his army was attacked and annihilated. Afterward the hero of the rear-guard, Ro'land, was made famous in the songs of the troubadours.

Conquest of  
northern  
Italy and  
the Spanish  
March.

On his eastern boundary Charlemagne attacked the barbarous Saxons of Germany and the still less civilized Slavs. Year after year he "conquered" the Saxons, only to have them rise and kill his garrisons, as soon as he withdrew. After many years, by the wholesale decapitation of the leaders and removal of bands of the Saxons, Charlemagne forced these obstinate Germans to become Christians and accept him as their king. He brought under his own rule all of the people from the Ebro in Spain to the Elbe in Germany, and from a point south of Rome to the North Sea.

Charle-  
magne con-  
quers the  
Saxons and  
drives back  
the Slavs.

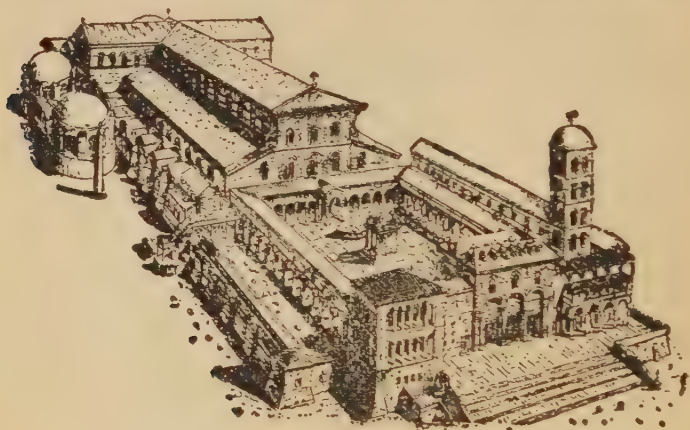
**453. The Empire of Charlemagne.** — On Christmas day in the year 800 A.D. Charlemagne was in the great church of St. Peter in Rome. As he rose, after a few moments of silent prayer, the Pope, placing on his head a golden crown, proclaimed him emperor, and the multitude shouted, "To Charles Augustus, crowned the great and peace-giving Im-pe-ra'tor of the Romans, be life and victory!"

Crowning  
of Charle-  
magne as  
emperor.

Charlemagne claimed to be the successor not only of the Cæsars but of the eastern Roman emperors as well, since the head of the eastern empire at this time was a woman.

Charlemagne's use of the counts.

Charlemagne was a good ruler for his wide dominions. Because it was difficult to rule such a great area directly, he selected a powerful leader for each "county" and gave him considerable authority. These leaders were called counts. He held assemblies of freemen and also sent out



St. Peter's Church, Early Middle Ages.

officials who reported what the counts were doing and acted as a check upon them.

Lack of union among the Germans.

**454. Why Charlemagne's Empire fell to Pieces.** — In Charlemagne's time and for centuries afterward people loved to think of a great empire with Rome as its center, but the real glory of a western Roman empire had departed when the Germans invaded Rome in the fifth century, and the empire which existed after Charlemagne was little more than a name. There were several reasons why it was impossible to hold most of western Europe together in one empire as Charlemagne had done.

(1) The successors of Charlemagne were ordinary men, and none but an extraordinary man like Charles Martel, or his great son Pepin, or his greater grandson Charlemagne could combine into one empire so many countries.

Need of extraordinary emperors.

(2) The different countries and peoples of Charlemagne's empire had little in common. The cultured Romans were different from their neighbors, the Lombards. Southern Gaul was much more refined than northern Gaul; and the inhabitants of both were different from the ignorant Saxons and Ba-va'ri-ans who lived beyond the Rhine. These people spoke several different languages and almost numberless dialects.

Divers peoples, cultures, and dialects.

(3) The Franks followed the Teutonic custom of dividing a king's realm among all of his sons. In this way many kingdoms soon took the place of the empire.

Division of kingdoms.

(4) Even before Charlemagne's time the great nobles were almost as powerful as kings. As we have seen, Charlemagne had kept them subordinate to him, but, after his death, those nobles, and even the agents whom he appointed to represent him in different parts of his empire, made themselves practically independent.

Power of the nobles.

(5) A thousand years ago there were few roads in western Europe, and people therefore stayed at home. There was very little trading done because there was little money and merchants were likely to be robbed on the road. Each locality came to look out for its own interests, especially after the raids of Norsemen, Mag'yars (Hun-ga'ri-ans) (§ 462), and Saracens compelled every community to protect itself.

Importance of local government.

## GEOGRAPHICAL BASIS OF MODERN EUROPE

**455. The Geography of Central-Western Europe.** — The mountainous backbone of Europe. If we look at the physical map of central-western Europe, we are impressed by the great massive mountain ranges

The mountainous backbone of Europe.



that stretch from west to east across southern Europe. The *Pyrenees*, the *Alps*, and the *Car-pa'thi-ans* form the backbone of the continent of Europe. These mountains almost separate that part of Europe next to the Mediterranean Sea from that part of Europe north of this great mountain chain. For example, the Pyrenees mountains practically separate the Spanish peninsula from the rest of Europe, and Italy is almost shut off from the lands on the north by the Alps. At two widely separated places there are gaps between these different mountain ranges.<sup>1</sup>

If we place a silver half dollar near the center of the double-page map of Europe, it will cover the sources of several rivers that flow in many directions, the *Po* into the Adriatic, the *Danube* to the southeast into the Black Sea, the *Rhine* to the north, the *Seine* and the *Loire* (Lwar) to the northwest, and the *Rhone* south into the Mediterranean Sea. The reason for this strange fact is easily discovered. A low range of mountains, the *Vos'ges*, extends from the Alps to the north, and another, the *Apennines*, extends to the south. In other words, the mountain ranges of central Europe form practically a cross, the main part of the cross extending east and west, the arms stretching from Switzerland north and south.

**456. The Geography of Charlemagne's Empire.** — North of the great east and west backbone of mountains,

<sup>1</sup> In France, for instance, there are two low passageways or gaps from the Mediterranean world to northern and western Europe. One of these is north of the Pyrenees mountains. This gap makes it easy to go from the Mediterranean Sea across to the Atlantic Ocean. The other by way of the Rhone valley opens the way to northern Europe, for the upper waters of the Saône river, a tributary of the Rhone, are not far distant from the headwaters of the Seine and Rhine rivers.

Much farther east, between the Alps and the Carpathian mountains, the valley of the Danube is a natural highway between the basin of the Black Sea and central Europe. If we follow the Danube to its source, we shall find that its headwaters are close to those of the Rhine river.

How the mountains of central Europe form a cross.











where most of the empire of Charlemagne was to be found, the land slopes gently toward the northwest. All of the rivers, which are numerous, run in that direction. That is, in fact, the *great northern plain* of western-central Europe, with about one fifth of its area even now covered with forests. The river valleys of this northern plain are broad and fertile, the rainfall is good, and the climate is moderate, considering that this slope is as far north as our bleak, cold American Labrador.

The rivers, forests, and climate of the great northern plain.

The northern plain is a land chiefly valuable for its soil and its soil products; for it has almost no precious metals, that is, no gold and silver, and comparatively little coal and iron. Wheat, barley, and rye can be grown in abundance. The vine can be cultivated in almost all of the valleys, and it flourishes especially in those of the Rhine and its tributaries. To-day the higher southern foothills are covered in summer with fields of maize, or Indian corn, a North American product, unknown of course in medieval times. The northern half now produces that valuable South American tuber, the potato, equally unknown in the Middle Ages.

Medieval and modern products of the northern plain.

**457. Three Elements of European Development.** — Important as *geography* is, it is not the sole or even the chief cause of the separation of Europe to-day into many countries, some large and some small. There are at least two other causes, one due to the different *races*<sup>1</sup> that inhabit particular territories, and another to *general historical development*. We shall discuss the latter briefly now.

Geography, races, and historical changes.

<sup>1</sup> In the history of medieval and modern times, geography has not been the only force that helped to make modern Europe what it is. Another element of great importance has been the fact that in each country one new race, and one only, has been created through the mixing of different races. Although the population of each country is made up of people descended from many different tribes, the fact that they are of mixed origin has not kept the people of each country in western Europe from becoming a real nation, truly united, speaking a single language, having common ideas, ideals, and aims.

Gaul and Germany before the time of Karl the Great.

**458. The Division of Charlemagne's Empire — The Treaty of Verdun, 843 A.D.** — In very ancient times the great northern plain was divided into two regions by the important river Rhine. The country to the west was called Gaul and that to the east, Germany. This division into two parts continued for many centuries, even the great German invasions making no real change in it. After Charlemagne had united all of this territory under his rule and had added northern and central Italy, this division into two parts was changed. When Charlemagne's empire was broken up at the death of his son Lewis, *his empire was divided by the treaty of Verdun' (843 A.D.) into three parts*, not two; for there were three grandsons of Karl the Great alive at this time of division.

Division into three parts by the Treaty of Verdun (843 A.D.).

Charles the Bald obtained the western third, the land west of the Rhone valley and of a line drawn north to the North Sea. Lewis the German had the eastern part, most of which was east of the Rhine river and north of the Alps mountains. The oldest grandson, Lo-thair', who was emperor, had Italy of course, since Italy contained the old capital, Rome, and a central strip including what is now Holland, Belgium, the Rhenish provinces, and Switzerland.

France, Gaul, and the territory of Charles the Bald.

**459. France.** — Modern France has grown out of this western kingdom given in the treaty of Verdun to Charles the Bald. It is larger than the territory held by Charles, although smaller than ancient Gaul. The reason is partly the artificial creation of a middle strip at the treaty of Verdun.

The work of France in developing modern civilization out of ancient civilization.

France is the only one of the countries of Europe that lies open to the Mediterranean Sea, to the Atlantic Ocean, and to the North Sea. This intermediate geographical location explains and typifies the position of France in the history of Europe.<sup>1</sup> It shows us why Gaul was the

<sup>1</sup> France could not have held this important place in history unless she had possessed a fair degree of geographical unity, for without geo-



**DIVISION OF CHARLEMAGNE'S EMPIRE**  
**TREATY OF VERDUN (A.D. 843)**

Boundaries of Charlemagne's Empire

SCALE OF MILES 0 50 100 150 200

Map labels include: NORTH OCEAN, ATLANTIC OCEAN, BRITANNY, NEUSTRIA, WESTRIA, FRANKISH KINGDOM, LOMBARDY, ITALY, ROMAN, CORBICA, MEDITERRANEAN, ASTURIAS, NAVARRE, SPANISH MARCH, PYRENEAN Mts., BORDAUN, GAUQUINE, FRANKISH, AUSTRIA, VERDUN, AACHEN, COLOGNE, SAXONS, WESTPHALIA, HAMBURG, BREMEN, MAGDEBURG, OLENA, MORAVIA, AVARS, SERBIA, DANUBE R., CARPATHIAN Mts., GREEK, 40° N, 50° N, 60° N, 10° W, 20° W, 30° W, 40° W, 50° W, 60° W, 70° W, 80° W, 90° W, 100° W, 110° W, 120° W, 130° W, 140° W, 150° W, 160° W, 170° W, 180° W, 190° W, 200° W, 210° W, 220° W, 230° W, 240° W, 250° W, 260° W, 270° W, 280° W, 290° W, 300° W, 310° W, 320° W, 330° W, 340° W, 350° W, 360° W.

Longitude West

most Latin part of western Europe under the Romans. The position of France makes it easier to see why France rather than Spain, Germany, or England was the center of medieval and early modern culture, and was therefore the connecting link between ancient civilization and modern civilization. It helps us to understand why France was the typical medieval country, why feudalism was found there in greatest perfection, why we can study best in France many subjects such as the Church, monasticism, chivalry, and the rise of the modern nation out of the feudal state.

**460. Germany.** — Germany is different from France. The country is wilder and more wooded. The soil is in general less fertile, although its mineral wealth is greater. Germany is hemmed in on the south by high mountains, except through the valley of the Danube, which opens the way to the Black Sea but not to the countries that developed ancient civilization. Germany was not conquered by the Romans nor was it "Romanized." It remained barbarous and undeveloped long after even England had become "civilized."

Mountain barriers that separated Germany from the civilizations of the ancient world.

Two other geographical facts have delayed the development of Germany. First, it has no natural boundaries. The Rhine river and Vosges mountains on the west are poor natural boundaries. On the southeast the valley of the Danube river does not *limit* German expansion. On the east there is no break in the northern plain which extends indefinitely into eastern Europe. Second, Germany is "landlocked." Even considering the Rhine as

Germany's lack of natural boundaries and of sea-coast.

graphical unity the Gaul of Cæsar could not have survived, as it does with slight changes of boundaries, in the France of to-day. She could not have done that work for civilization if her people had not been a mixed race, made up of Celts, Latins, Franks, and Northmen, capable of understanding other peoples from whom she borrowed, or to whom she carried, civilization, and capable also of appreciating and using the arts, the learning, and the culture of ancient, medieval, and modern times.



a western boundary, Germany has little seacoast on the North Sea, and of course none on the Atlantic. Her Baltic Sea coast has not counted much yet in bringing her to the outside world.

Late union  
of the peo-  
ple of Ger-  
many.

It is not strange perhaps that the Germans have been as disunited as the French have been united. Nor is it strange that Germany did not really develop until the nineteenth and twentieth centuries.

Effect of  
"Lotharin-  
gia" in  
keeping  
Italy dis-  
united.

**461. The Struggle for "Lotharingia."** — The long intermediate strip which we may call "Lotharingia" possessed much less territorial and racial unity than either of the others. Possibly for these reasons it has played a part in European history as important almost as that of France or of Germany. The attempt to unite Italy with lands in the North (§§ 525, 532) kept Italy from becoming a united kingdom until almost our own day, although geographically and racially Italy was united centuries ago.

Switzer-  
land, Hol-  
land, and  
Belgium  
form sepa-  
rate na-  
tions.

In the Alps a separate confederacy of the Swiss made itself independent. Along the shores of the North Sea the Dutch have remained independent for more than three centuries and the Belgians for nearly a century. Chiefly in "Lotharingia" do we find to-day any of the small independent states of western Europe.

Contest of  
France and  
Germany  
for the  
Rhine  
provinces.

The territory from Belgium south to Switzerland has been the disputed ground of the nations ever since nations began to form kingdoms in the later Middle Ages. One able leader (§ 647), in the half century after the time of Joan of Arc (§ 604), tried to make for himself a Burgundian kingdom in this territory, but failed. In later centuries France, which had developed a strong national government, acquired some possessions in the middle area and extended her eastern boundary to the Rhine.<sup>1</sup> In 1870 the new German Empire attacked and conquered France,

<sup>1</sup> See §§ 707, 761.

seizing Al-sace' and part of Lor-raine'. Much of the fighting in the Great War occurred in the northern half of "Lotharingia."

Even this brief geographical and historical survey of the areas included in the triple division of the empire of Charlemagne in 843 A.D. must give us a little idea of the importance of the treaty of Verdun in the history of Europe.

Importance  
of the  
treaty of  
Verdun.

## THE NEW BARBARIAN INVASIONS

**462. Slav and Magyar Invasions in the East.** — Charlemagne had spent several campaigns defending the frontiers of his empire from the barbarians, but, after his strong rule ceased, large bands of Slavs and fierce companies of wild Hungarian or Magyar horsemen harassed the eastern borders of Germany. Villages were plundered and destroyed, crops were burned, and the people were in constant terror of raids.

Raids on  
the eastern  
border of  
Charle-  
magne's  
empire.

The frontier territories of Charlemagne's empire were abandoned, and, along the new frontier, farther west, there arose a series of "buffer states," called marks, ruled by strong dukes who reveled in the border warfare, and who protected from invasion the country still farther west. *Bran'den-burg*, the central state of that kingdom which we now call Prussia, and *Aus'tri-a* were originally marks of this kind, while the name of Denmark shows that that country was originally the Danish mark. The rulers of these border states naturally were allowed great privileges and were practically independent of king or emperor.

Rise of  
"marks" in  
the East  
and in the  
North.

**463. The Norsemen.** — The really important invasions of the ninth and tenth centuries were made by Norsemen called Vi'kings. These northern pirates were fierce seamen, blond and of huge stature, from the Scandinavian peninsulas. Driven from home by their political ene-

Method of  
Norse  
invasion.

mies, large numbers of these long-haired warriors from the North swept down upon the European coasts in their swift boats propelled by sails and oars. Each boat had its own leader and band of about fifty men that acted independently. Finding a town undefended, they would hide their boat, attack unexpectedly, seize all possible booty and be away before help could come. Monasteries and churches were especial objects of prey because they contained more wealth than any homes or shops. In winter these pirates and raiders returned to their northern abodes to enjoy the booty which they had seized.

Extent of  
Norse  
invasions.

*The Norsemen extended their raids and conquests over all of northern Europe.* They settled on the islands north of Scotland and in Iceland. They made voyages to Greenland and "Vinland"<sup>1</sup> several centuries before any other navigators dared to cross the Atlantic. One of their leaders, Ru'rik, gained control of the western part of Russia. His successors ruled that territory for several centuries.

Results of  
raids.

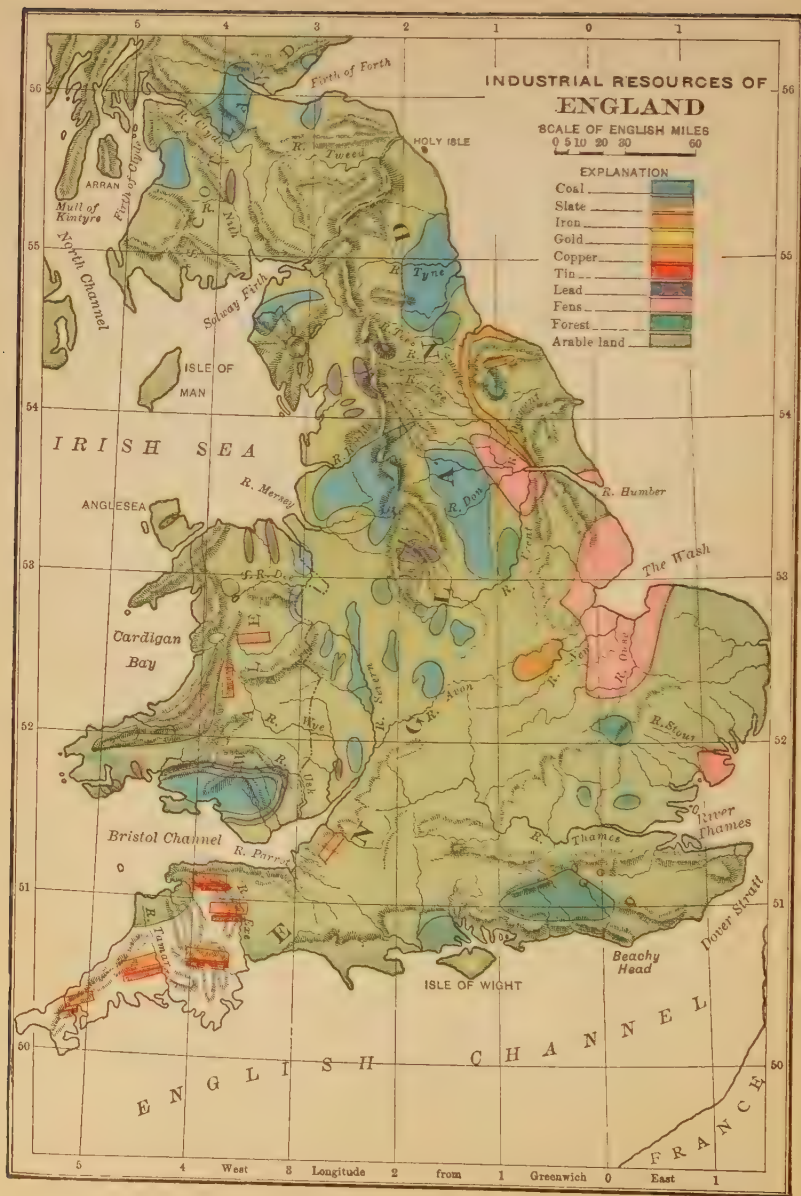
**464. The Norsemen in France.** — Meanwhile raids continued along the northern coast of France and the Netherlands. At one time the Norsemen besieged Paris for seven months, until the emperor bought them off by giving them permission to pillage other territory. This act shows the weakness of the emperor and the kings, who could not protect their subjects. Everywhere the people, the towns, and the lesser nobles sought the help and protection of the most powerful nobles of the neighborhood. Not only did the power of the nobles increase, but fortified houses or castles were built at all exposed points, and all coast towns built walls for defense.

Normandy.

The raids along the coast of northern France were

<sup>1</sup> Vinland was in North America, but the exact location has never been determined.







not stopped until a strong Norse leader called Rollo was asked by the king of France to protect the northern part of the country from other enemies. Rollo thereupon embraced Christianity and was made duke of that territory, henceforth known as Normandy. These Normans were good fighters, able rulers, and the most faithful of the Church's adherents.

### ANGLO-SAXON ENGLAND

#### 465. Importance of England's Insular Position. —

As the Vikings were sea-rovers, they came not only to the Continent but to England. In fact England's insular position especially exposed her to the raids of the Norsemen or Danes. This same insular position, however, has had a very important influence on the history of England. The British Isles are close enough to the continent of Europe to communicate easily with France, the Netherlands, and Germany. Yet in the last eight and a half centuries no foe has been able successfully to invade England. Consequently England has been free from large standing armies and from military rule.

Near the  
Continent  
yet free  
from inva-  
sion.

Her people have enjoyed a freedom that did not exist on the Continent. She has been able to devote her attention to political development, to expansion, and to industry, especially after the center of the world's interests was shifted from the Mediterranean area to the Atlantic Ocean, about the time that America was discovered.

Advantages  
for Eng-  
land's gov-  
ernment,  
her indus-  
tries, and  
her trade.

**466. England's Advantages in Agriculture, Industry, and Commerce. —** England is a small country, only a little larger than the state of New York. The total area of the British Isles, in fact, is considerably less than that of California. England's climate is mild and her rainfall is abundant, on account of the Gulf Stream, which brings warm, moist winds from the Gulf of Mexico. Almost

Area,  
climate,  
agriculture,  
and grazing

all of England's lands can be cultivated, but Wales and most of Scotland are mountainous. The hills of England are especially valuable for the raising of sheep. For many centuries England's greatest industries were those of wool raising, spinning, and weaving.

England's mineral deposits, especially tin, iron, and coal.

England was fortunate during the Middle Ages and in early modern times in being able to raise for herself an ample supply of food. She has been equally fortunate in possessing valuable deposits of minerals. The tin of Cornwall was carried to distant countries in very early days. England's supplies of iron are rich and well located, being near coal which is used in smelting the iron. England's coal beds are her most valuable mineral resource, for they are very extensive. England has had cheap fuel and cheap power, which other European countries have lacked.

Commercial advantages of her position, her harbors, and her economic opportunities.

In commerce England has great advantages over all European rivals. In the Middle Ages, of course, she was at one side, carrying on little trade. However, the numerous harbors on the south and east of the island made it easy to trade with the northern part of western Europe. In the last two centuries her industry, her trade, and her navy have been so large that England has been, both as a commercial and naval power, mistress of the sea.

How Alfred checked the Danish invasions.

**467. Alfred the Great and the Danes.** — A few years before the Danes or Norsemen came to England *Egbert, king of Wessex, practically united England and became the first English king.* In one sense, therefore, the Danes found a united England if not a united English people. The real contest between the Danes and the English came in the reign of the youngest and ablest of Egbert's grandsons, Alfred the Great. Alfred was not successful at first. In fact, he was a fugitive at one time. He finally defeated his enemies, having learned about

their camp by entering it disguised as a harper; so the legend relates. Guthrum, the Danish leader, later accepted Christianity and agreed to remain north and east of a line following the old Roman road, afterward known as *Watling Street*, from London to Chester. The successors of Alfred spent a century trying to regain the territory of the Danes, called the *Dane'law*.

Alfred ruled with great wisdom, establishing a much better government than England had had and arranging a better written law. He was just but strict with those who broke his laws. He encouraged schools, brought together great scholars, and urged churchmen to study more faithfully. As the people could speak and read only the Saxon language, the king translated several Latin works into the vernacular. By example and by precept he helped to educate his subjects. He is the most beloved of English kings.<sup>1</sup>

Rule of  
Alfred.

468. **Social Classes in Saxon England.**—Life was cruder in Saxon England than on the Continent during the same centuries, but even in those rude times we notice that there were more freemen in England than in any other country. We notice also that it was possible for a man of one class to rise to another class. Social distinctions were based upon wealth and power rather than on birth. In those days wealth was reckoned chiefly in land. The old English law tells us "that if a *ceorl* [an ordinary freeman] throve, so that he had fully five 'hides' of his

How free  
persons  
might im-  
prove their  
social posi-  
tions by  
gaining  
wealth.

<sup>1</sup> A century after the time of Alfred, new Danish armies invaded England. These were not barbarians but the warriors of the Danish king *Cnut* (Canute), who wished to include England as well as Denmark and Scandinavia in his great kingdom. During this period the first English national tax was levied in the form of contributions for defense called the "*Dane'geld*." Soon after Cnut's death, *Edward the Confessor*, of the line of Alfred, was recognized as king. When he died, his minister, Harold, was accepted as king, but the throne was contested by William, Duke of Normandy. The conquest of England by William in 1066 A.D. (§ 584) closed the Anglo-Saxon period of England's history.

own land, church and kitchen, bell-house and burh-gate-seat, and special duty in the king's hall, then was he thenceforth of thegn-right worthy." That is, he was declared a *thegn* or noble. "And if a thegn throve so that he became an *eorl* [a great noble], then was he thenceforth of eorl-right worthy; and if a merchant throve so that he fared thrice over the wide sea by his own means, then was he thenceforth of thegn-right worthy."

There were, of course, some slaves in Saxon England and many bond-servants who could not leave the land of their masters. None of these slaves or servants had any real rights. Above them, as we have just seen, were the successive, but not well-separated, orders of freemen, nobles, earls, and kings.

**469. The General Government of Saxon England.** — England was "ruled" by a king "with the advice and consent" of the greater nobles. Because there were no cities and few "national" interests, most of the governing was really done by the local governments, those of the shire or county, and of smaller localities, which were known as the hundred and the township.

Usually the king was selected by the great nobles from the members of the "royal" family. He did not have a great deal of authority, except during war. Since the king had very little income in addition to the revenues from his own lands, he was not able to live in great state. In the government of England he was assisted by a body of nobles called the Witenagemote, the assembly of the wisemen. The chief of the "wisemen" were the earls whose estates were as vast as those of the king. Sometimes also they had as much power as the king.

**470. The Local Government.** — Practically all legal disputes were decided in *courts*, or *motes*, of the shires and hundreds. The *shire motes* and *hundred motes* were made up of representatives from the smaller localities, the town-

Classes in  
England  
before the  
"Con-  
quest."

General  
survey.

Central  
govern-  
ment; king,  
Witenage-  
mote, and  
earls.

The shires  
and hun-  
dreds and  
their courts.



ships. These moots were more than courts of justice, for they governed the *shires* and the *hundreds*. It is interesting to notice that the name court in the same sense survives to-day in some of our New England states, where the legislature has been called the general court.

In the smallest local area that had a government of its own, the *township*, every freeman was able to attend an *assembly* which was very much like a New England town meeting. He had a voice in all matters of common interest, expending money, making local regulations, electing local magistrates, and selecting the four men who went with the head-man as representatives of the township to the hundred court or the shire court.

Government of the Anglo-Saxon township.

**471. Life in Saxon Times.** — Most of the people of Saxon England lived in tiny villages<sup>1</sup> (§ 488) and made a living from the soil. The wooden dwellings of the Saxon nobles were crude affairs, comfortable in a rude way, of one story, with a large hall surrounded by rooms for sleeping or for supplies. The Saxons rarely built even their churches of stone.

Saxon wooden dwellings.

The main meal of the noble was at noon or soon after. There was one lighter meal in the morning and another rather late in the evening. The dining table consisted of several boards, removable as soon as the meal was over. We still speak of a heavily laden dining table as a groaning "board." There were spoons and some knives, but forks were unknown. Cakes of barley or wheat were

Midday meal and drinking bout of the Saxon nobles.

<sup>1</sup> In the towns and in the villages a few articles were made by the inhabitants in their homes, or possibly in separate shops. In seacoast communities a great many salt works were found. In the larger towns there were carpenters, bakers, stove makers, and even glass makers. There were a few good town markets, but inland trade was hindered by poor roads, heavy tolls, and the severe demands of the nobles who owned the market places. Foreign trade was more prosperous. Tin from Cornwall, lead, wool, and slaves were exported in exchange for furs, masts, and weapons from Scandinavian countries or for wine, gloves, cloth, and even pepper from France, the low countries, or the "empire."



served, game, bacon, pork, fish, or possibly, although not probably, "the roast beef of old England" might be part of the rather limited menu. There were different kinds of brewed liquors, most of which were drunk by the men after the women had withdrawn. The meals and the later drinking bout were enlivened by jests of some clown, by a wandering minstrel who sang to the accompaniment of the harp, or by tricks of bears or other animals.

The empire  
of Charle-  
magne.

**472. Summary.**—The eighth and ninth centuries marked the foundation of the modern nations. Most of the nations in central-western Europe grew out of



Dinner Party at a Long Table.

Charlemagne's empire. His grandfather, Charles Martel, Frankish mayor of the palace, made himself real ruler of all Frankish territories. His father, Pepin the Short, by allying himself with the Pope, became king of the Franks. Charlemagne himself added to the Frankish dominions territories in the southwest beyond the Pyrenees, all of northern and central Italy, and eastern lands in modern Germany and Austria. In 800 A.D. Charlemagne was crowned as Roman emperor. He ruled his wide dominions wisely and with a strong hand, allowing the people to advise him in assemblies. He encouraged schools, the arts, and literature.

As Charlemagne's empire was too big to be held together, it was divided at the death of his son into three parts: the territory of Charles the Bald, which afterward became France; that of Lewis the German, which grew into Germany; and the disputed strip of Emperor Lothair, called "Lotharingia." France, being a territorial unit and open to three seas, was the channel through which ancient civilization reached western Europe. Germany, shut off on the south by the great Alps mountains, without natural boundaries east and west, contended for Lotharingia on the west and for more territory in the east.

Geographical beginnings of modern Europe at Verdun (834 A.D.).

This period brought to the western nations new barbarians: on the east, Slavs and Magyars; in the south, Saracens; in the north, Norsemen. The Norsemen who settled in France were called Normans and their country was known as Normandy. To England came the Danes.

New barbarian invasions.

England has owed her success largely to her insular position. Her modern development she owes to her advantages in agriculture, her rich deposits of minerals, and her remarkable trade. England was not united until after the death of Charlemagne, when Egbert, king of Wessex, became the first English king. Egbert's grandson, Alfred, fought the Danes and ruled England with great wisdom. Soon after 1000 A.D. England was united with Denmark and Scandinavia for a few years by Cnut.

History of Saxon England.

England was more barbarous than France or Italy during those centuries. She was noted even then for freedom, since a man's rank depended on his success rather than on birth. England was ruled by an elected semi-hereditary king, assisted by the Witenagemote. In the local government there were representative assemblies or courts, called shire motes or hundred motes, and mass assemblies called town motes. The life of the nobles was rather dull and their food was heavy, though abundant. Eating, drinking, hunting, and war were the chief amusements.

Saxon England.

## CHRONOLOGICAL TABLE

WESTERN EUROPE	THE NEAR EAST
146 B.C. Destruction of Carthage	146 B.C. End of Greek independence
133-123 B.C. The Gracchi	
91-89 B.C. Social War	133 B.C. Province of Asia
88-82 B.C. Marius and Sulla	
63 B.C. Cicero and Catiline	67-63 B.C. Pompey's conquests
60 B.C. First Triumvirate	
58-51 B.C. Conquest of Gaul	48 B.C. Pharsalus (battle)
46-44 B.C. Rule of Cæsar	
43 B.C. Second triumvirate	31 B.C. Actium (battle)
27 B.C. ESTABLISHMENT OF EMPIRE UNDER AUGUSTUS	
Golden Age of Literature	5 B.C. BIRTH OF CHRIST
43-86 A.D. Conquest of Britain	70 A.D. Destruction of Jerusalem
79 A.D. Destruction of Pompeii	Conquests of Trajan (98-117)
Hadrian (117-138)	
First great codes of Roman Law	
Marcus Aurelius (death 180)	
212 Extension of citizenship by Caracalla	
	273 Fall of Palmyra
284 Reorganization of empire by Diocletian	
313 Recognition of Christianity by Constantine	
	323 Council of Nicæa
	376 BEGINNING OF GERMAN
	INVASIONS
Christianity the State religion	
395 Division of the empire at death of Theodosius I	
442 Bishop of Rome officially recognized as the greatest bishop	
449 Anglo-Saxon Invasion of Great Britain	
451 Huns defeated at Châlons	
476 "FALL OF ROME"	
511 d. Clovis, King of Franks	
(474-526) Theodoric, the Ostrogoth	(527-565) Justinian and the Great Roman Code
590-604 Pope Gregory the Great	622 The Hegira
664 Council at Whitby, Roman Christianity for England	718 Defeat of Saracens at Constantinople
728 Iconoclast controversy between eastern and western Churches	
732 Defeat of Saracens at Tours	
756 Donation of Pepin	
800 A.D. CHARLEMAGNE EMPEROR	(786-809) Caliph Haroun al Raschid
827 England united under Egbert	
843 Treaty of Verdun	
Invasions of barbarians	
866 Siege of Paris by Norsemen	
878 Treaty of Wedmore between Alfred and the Danes	
Beginnings of the feudal system	

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9. Economic effect of the Danish invasions. Warner, *Landmarks in English Industrial History*, 22-25.
10. The home of a Saxon noble. Scott, *Ivanhoe*, Chapter III.
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### Questions

1. Explain the development of the Frankish monarchy and empire under Charles Martel, Pepin the Short, and Charlemagne.
2. Point out on the map the boundaries of the Roman empire of Augustus; those of Charlemagne's empire.
3. Why was Karl called the Great?
4. Explain each of the reasons mentioned in paragraph (5) of section 454.
5. Explain the mountain backbone of Europe, naming the northern and southern "ribs." Show how the passageways from the Mediterranean area to the north brought civilization to France earlier than to Germany.
6. On an outline map locate these mountains: Pyrenees, Alps, Carpathians, Vosges, and Apennines, and these rivers: Po, Danube, Vistula, Elbe, Rhine, Seine, Saône, and Rhone.
7. Draw a map showing the boundaries agreed upon in the treaty of Verdun. Compare those boundaries with the boundaries of the different countries of western Europe at present. What was the importance of the treaty?
8. Compare France, Germany, and England in regard to size, geographical unity, natural resources, rivers, and opportunities for outside trade.
9. Name the modern countries which have been formed within the limits of "Lotharingia." How much of "Lotharingia" has France to-day? Germany?
10. In what three ways did Alfred do a great work for England?
11. Compare the social classes of Saxon England with those of Medieval England (§§ 476, 493); with England to-day.
12. Why was local government more important than central government in Saxon England? Does the existence of assemblies in Saxon England show that the Saxons were more democratic than Englishmen to-day? Compare the township assemblies with the courts of the manor (§ 490) and with the New England town meeting of to-day.



PART V

THE FEUDAL AGE

900-1450 A.D.



## CHAPTER XVII

### LIFE OF THE PEOPLE UNDER FEUDALISM

**473. The Feudal Age in General.** — The Feudal Age from the ninth to the fifteenth century was a period of force, of disorder, and of violence. It was literally an age in which the strongest took what he could and the weaker nobles and the common people protected themselves as best they might. A leader who did not excel as a fighter usually gave way to one whose arm was stronger, whose sword thrust was keener, and whose battle ax cut deeper. It was an age in which assassination was used frequently to rid a noble or prince of his enemies. It was an age in which treachery abounded and faith was not kept except with the strong. Even the Church was disorganized in the earlier period. Few of its members were able to read, and some higher churchmen were only a little less unscrupulous than other great nobles. The rights of peasants and women were not deeply respected, although in the later Feudal Age (1100–1450 A.D.) a more chivalrous spirit was shown to noble ladies.

The early  
feudal  
period.

The later Feudal Age was much like the earlier, but it was less rough and disorderly, and was distinguished for knightly adventure, brave deeds, and widely sung romances. It produced the troubadours and the minnesingers. To it we owe chivalry. Then took place the great international pilgrimages called crusades. During this period towns grew rapidly, trade developed, France and England came to be real nations, universities were established, and scholars became interested in art, in science, and finally in the classics.

The later  
feudal  
period.

## THE FEUDAL SYSTEM

Loss of  
royal  
power.

**474. Increase of the Power of the Nobles after Charlemagne.** — Even Charlemagne had some trouble in keeping the more powerful nobles in subjection. After his death, the nobles grew stronger, because the emperors were weak and the kings quarreled with the emperor, with their nobles, or with other kings. Throughout western Europe a great lord or noble almost always had more power in his own duchy or county than his king or emperor had.

Need of  
powerful  
nobles.

This change was inevitable. The people cared less about great kings than they did about powerful local leaders. There were no roads or other easy means of communication, and each locality was therefore obliged to look to itself for defense and for its laws, since it was shut off from its neighbors. Dangers were pressing, not only on the border, where Norsemen or Hungarians or Saracens raided and plundered, but in the interior, where robbers and brigands seized unprotected travelers and drove the peasants to seek shelter within the walls surrounding the nearest castle.

Beginnings  
of a feudal  
army.

If the kings could have kept up the national armies which Charles Martel, Pepin, and Charlemagne had commanded, they might have defended the people and maintained their own authority in addition; but there was no money for the payment of soldiers, and soldiers must be paid in honors or in land. This made these soldiers dependent on the great nobles, not on the kings, for the nobles really controlled the land. The great nobles of western Europe were not independent, however. If they had been, they would have been kings, and Europe would have been divided into many tiny kingdoms smaller than Belgium is at the present time.

**475. Landholding under the Feudal System.** — *The nobles did not own this land under their control. They*

had been permitted by their king or emperor to *use the lands* of their barony or county or duchy, because they had rendered their king some service in the past, or because they promised to furnish him ten or more knights in case he needed an army. Theoretically the king was supposed to own all of the land, and the nobles recognized him as their superior. But as the oldest son<sup>1</sup> of each noble held his father's land when the noble died, and as the son possessed the power as ruler which his father had had, the king was only nominally the superior of the noble.

Use of land was granted to nobles in exchange for services

In turn the great noble parceled out his land among his followers. But these lesser nobles again held this land from father to son, so that it could not easily be taken away from them, although they did not own it. These lesser nobles in turn divided their lands among their followers until we find areas so small that they supported only a single noble, a knight or horseman.

Distribution of a noble's land.

**476. Suzerains and Vassals.** — If a great noble *A* allowed a lesser noble *B* to use some of his land, then *A* was *B*'s *suzerain* or overlord and *B* was called *A*'s *vassal*. This land did not belong to *A*, for *A* had received it from the king. *A* was therefore a vassal of the king as well as the suzerain of *B*. In addition *B* might also be the suzerain of many knights among whom his (*B*'s) land was divided. We can see from these statements that every feudal *landholder*, with the exception of the king at the top and the knights at the bottom, was both a suzerain and a vassal.<sup>2</sup> Since only persons of noble birth

Nobles as both suzerains and vassals.

<sup>1</sup> The right of the eldest son to the whole of a father's estate is called the right of *pri-mo-gen'i-ture*. The adoption of primogeniture instead of the division of the father's estate among all of his sons was very important, especially in the case of the king, for it prevented the kingdoms and the duchies from being cut up into numerous smaller kingdoms and duchies.

<sup>2</sup> In theory this formed a *hierarchy*, but in fact there was no such symmetry or uniformity in the feudal system, the word "system" being almost a misnomer in consequence.



might hold land, only a noble might be either a **suzerain** or a vassal. Usually men who could fight held these positions, but women and abbots and bishops sometimes were suzerains of feudal dependents, although they were unable personally to serve their overlords in time of war.

**Fiefs.** When a noble received land from his suzerain, he always called the estate a fief. Because land was held in fiefs, the medieval system of landholding was called a system of fiefs or the *feudal system*.

**Process of "investiture."** **477. Homage and Fealty.** — When a vassal died, his eldest son took his place, doing homage and taking an oath of fealty to his overlord. The ceremony was impressive. The vassal came to the suzerain accompanied by his retainers. Kneeling before the suzerain, without sword or helmet, he placed his hands in those of his suzerain and swore that he would be the suzerain's "man." This was called *homage*, from the Latin word "homo," meaning man. Having done homage, the vassal took the *oath of fealty*, or faithfulness, promising to observe his many obligations as the suzerain's vassal. The control of the fief was then given to him, this act being called *investiture*. The suzerain usually handed him a twig or a stone or a clod of earth, as evidence that the fief had been granted.

**Obligations of the suzerain.** The suzerain promised to protect the vassal's right to his fief from all outsiders, as long as the vassal observed his feudal obligations, and to defend him from all other dangers. He promised to be just and fair in his treatment of his vassal.

**General.** **478. Obligations of the Vassal.** — In return for the granting of the fief and the promise of protection, the vassal was obliged to help his suzerain in several ways.

**Military service.** (1) The vassal owed *military service*. When the suzerain demanded it, the vassal must appear fully armed, with his retainers, to help his suzerain in his private wars

against his enemies or in the larger conflicts to which his suzerain might be summoned by his king.<sup>1</sup> The vassal paid all expenses of these retainers for a certain period, after which the suzerain must pay the knights for their help.

(2) He owed *court service*. He must help his suzerain by being present at court ceremonies, for the suzerain must not lack attendants. He must aid in the decision of suits that were brought before the suzerain's court and must give his help when the suzerain asked his advice. Court service.

(3) *Feudal aids* must be given when the suzerain's eldest son was knighted and when his eldest daughter was married, and in the form of ransom when the suzerain was made prisoner. Feudal aids.

(4) Among other obligations was included that of entertaining the suzerain and his retinue on a journey. When a son succeeded his father, *relief* was paid. *Alienation* was due if a fief was transferred to another vassal. If the fief was returned to the lord, it was said to have *escheated*. The suzerain might also exact payments from a *ward*, or from a woman dependent if she wished to marry the man of her choice rather than the man whom the suzerain selected. Feudal dues.

**479. Government under the Feudal System.** — The king of each country was always a great noble, who held extensive territories of his own, which he distributed among lesser nobles. That is, the king of France was also duke of Francia, or the isle of France, which was an area around Paris somewhat smaller than the duchy of Normandy (§ 464) which the Normans had established in the northern part of France. His power was greater at first as duke of Francia than as king of France, for The king as duke of his own duchy and as overlord of all other dukes in his kingdom.

<sup>1</sup> Military service was usually limited by agreement or custom to 40 or 60 days, and ordinarily did not involve service outside of the kingdom. Compare with militia service in the United States at present.

he had real power in Francia and only nominal power as overlord of the other dukes or great nobles of his kingdom, France.

The real rulers were those who levied taxes and controlled courts.

A great noble might, however, be the duke of extensive territories, and the overlord of other important nobles, without himself being powerful in his own duchy. If he could not control *his vassals*, he was, like the king, in an exalted position, but with little power. *The real ruler of any territory was the noble who held the courts that controlled life and death — that is, those courts from which there was no appeal to a higher court, — the noble who could levy imposts on travelers or collect revenue from his people; for, if a noble had both of these powers, then the people of his territory were really his subjects.*

Real rulers in France and in England.

In France, the real rulers were ordinarily the barons who held their fiefs directly from the dukes; but in England, William the Conqueror and his successors were in fact as well as in name the rulers of the entire realm<sup>1</sup> (§ 585). The barons, however, were very powerful, and forced King John (1215 A.D.) to grant their demands in the form of the Great Charter, *Magna Carta* (§ 590).

### LIFE OF THE NOBLES

Early Castles.

**480. The Castle of the Noble.** — The nobles or lords of the Middle Ages lived either in unfortified dwellings called manor houses or in fortified castles. The earliest "castle," having been built to ward off wandering horsemen or to repel the attacks of invading Norsemen, was a wooden building, strong but simple, of few rooms and practically without comforts. This strong house stood frequently between two courts, one of which was a place of entertainment, the other a barnyard. It was surrounded by huts which sheltered the peasants in time of

<sup>1</sup> In spite of this "centralization" of England that country was governed for several centuries chiefly through the manors (§§ 487-490).

danger, the whole village frequently being surrounded by a stockade.

Real castle life may be said to have begun after the eleventh century. Huge towers, called donjons or keeps, guarded the entrance to a courtyard which was inclosed by walls. A deep ditch called a moat surrounded the fortification. No one could enter the castle without crossing the drawbridge — which was raised at night or in

Description  
of a later  
castle.



Castle Rheinstein.

time of attack — and passing through the double gates of the donjon. Enemies were kept at a distance by crossbowmen stationed at the narrow slit-like windows, or were driven back by an avalanche of stones or hot metal from above, if they forced the outer gate of the tower. There were dungeons below for prisoners and a great hall on the second floor of the tower or at the opposite end of the court. In the upper part of the tower there were chambers for the noble and his attendants. There was little glass for the narrow windows, but a fireplace furnished warmth, and, during the later semi-

barbarous but luxurious Middle Ages, the tiled floors and stone walls were covered with costly rugs and draperies.

Scene in the  
great hall.

**481. Entertainment and Pastimes — Hunting.** — Beyond the courtyard in the larger castles was usually the great hall with its huge fireplace and gigantic table, the latter groaning in time of plenty under an abundance of hearty foods from forest, lake, or barnyard. Here the master with his guests and retainers indulged in hard drinking and gluttony, for these were common vices in those days among the rich and sometimes among the



Bear Baiting.

poor. Here jester and bard offered entertainment, and here came occasionally wandering minstrels, troubadours or minnesingers, perhaps pilgrims lately from the Holy Land, or, on special occasion, the suzerain of the castle's owner, with his great retinue of followers and servants.

Manor  
houses on  
the different  
estates of  
one noble.

The noble did not spend a great deal of his time within his castle. In fact, in England the castles were usually royal fortresses, garrisoned by royal troops. He usually owned several large manor houses on his different estates and stayed some time in each. Since the roads were poor and food could not easily be brought to him, he and his followers went to the supplies, eating the surplus on one estate and then going on to a second. As he journeyed



from one to another, he might spend the night at some monastery — the only substitute for inns until the later Middle Ages — or with one of his vassals or in the open air, as fortune dictated.

Much time was spent in hunting, for originally the forests furnished an abundance of game, and later game preserves were established on every estate. With hooded falcon on wrist, the nobles sallied forth for an afternoon's amusement, or, well-armed, they pursued bear or wild boar into the depth of the forest, a sport worthy of a fighter.

Hunting on  
game  
preserves.

**482. Tournaments.** — A pastime which grew in favor as war became less common was tilting or jousting. Jousting was a combat between two horsemen armed with lances. Even the youths with their miniature lances practiced at tilting, trying to strike the quintain or dummy figure. A knight in search of adventure spent considerable time on the road, willing to break a lance with any wayfarer who was his equal.

Jousting.

Individual  
contests in  
a tourna-  
ment.

Jousting on a large scale occurred in the frequent tournaments. Individual contests usually came first. The knights rode together fiercely, each aiming his lance at the head or breast of his opponent, attempting to unhorse him. If the thrusts of a knight's lance knocked his opponent from his horse, the steed of the latter became the victor's property. Then the victor dismounted and the contest was renewed with swords until one was disabled. The victorious knight gained the armor which his opponent had worn. Frequently some powerful knight challenged all comers and disposed of one antagonist after another. More like a battle was the *mêlée* of the tournament, so well described by Scott in *Ivanhoe*,<sup>1</sup> where sides were taken and a pitched battle ensued. Three-score knights were killed in one of these tournaments.

The *mêlée*.

<sup>1</sup> Scott, *Ivanhoe*. Chapter XII.

## MEDIEVAL CIVILIZATION



A Tournament.

Against this practice the Church thundered and threatened in vain ; but, as times grew quieter and the methods of warfare changed, tournaments came more and more to be displays rather than contests, and, about the time of Queen Elizabeth, they were discontinued.

Decline of  
the tourna-  
ment.

**483. The Feudal Army and Warfare.** — Although the Feudal Age was preëminently an age of fighting, there was really no army worthy of the name. Each suzerain summoned his vassals, who fought under his standard and frequently refused to take orders from any one else. Since each noble wished to make as good a showing as possible, a king could gather a large number of knights and squires, besides a great rabble of churls or peasants ; but a feudal army never could be an organized body. Feudal battles were usually made up of hundreds of hand-to-hand conflicts, the center of each being a group of strong fighters.

How a  
feudal army  
was made  
up.

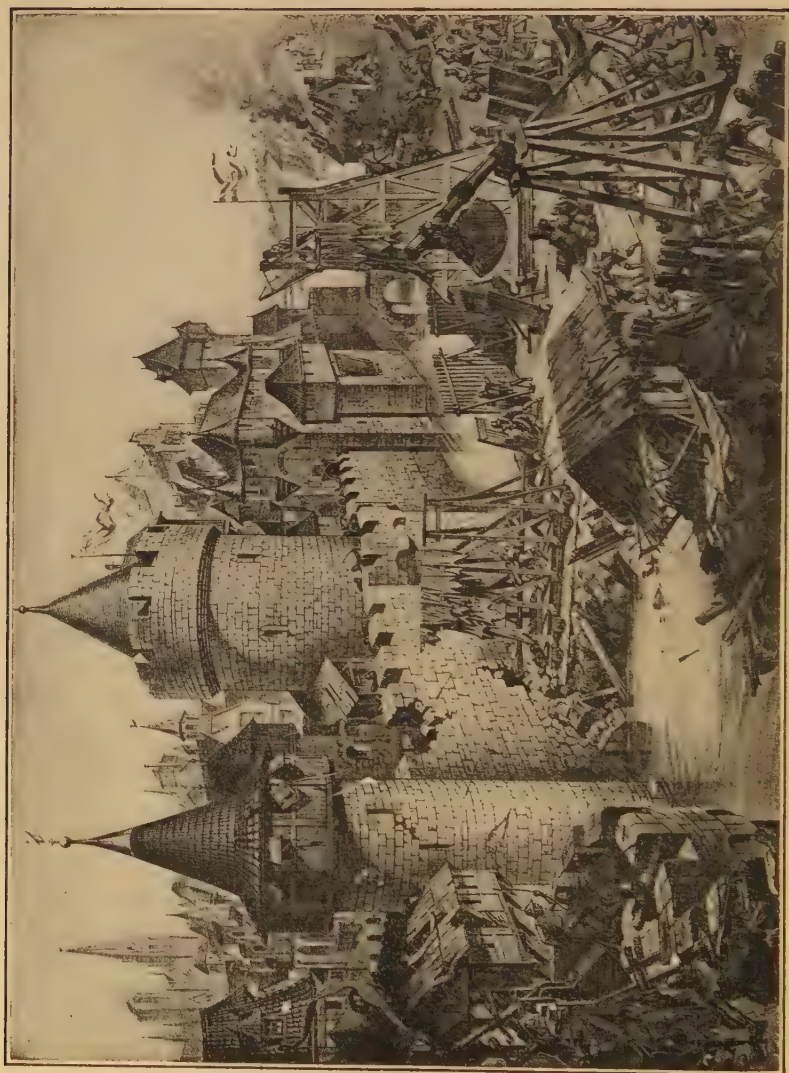
The real feudal soldier was a horseman clad in a coat of mail or in plate armor, because no churl in leather tunic could stand against him. Long before feudalism disappeared, however, companies of yeomen, armed with long bows and fighting in masses at a distance, proved that the day of the armed horsemen was over. The great victories of the English during the Hundred Years' War with France (1338-1453 A.D.) were due to the skill of the English archers. After gunpowder came into common use, so that ar'que-bus replaced lance and bow, and cannon were used instead of cat'a-pults and ar'ba-lists, the armor of the knight, like the stone walls of the castle, possessed no further military value.

Knights vs  
archers.  
Displace-  
ment of  
feudal  
weapons.

**484. Private Warfare. The Peace of God.** — Wars were not confined to conflicts between kings, for, as Robinson well says, war was the chief amusement as well as the main business of the feudal knight. Ambitious nobles wished to extend their boundaries. Vassals often sought to throw off their allegiance to their overlords.

Private  
warfare.

## MEDIEVAL CIVILIZATION



Attack on a Walled Town, Later Feudal Age.



Knights found excuse to attack and plunder wealthy neighbors. In short, every possible excuse was used as a reason for making private war.

Private war was countenanced by the laws even as late as the fourteenth century, but the Church used its great influence against private warfare. Before the time of William the Conqueror war upon churchmen, women, peasants, or merchants was forbidden, under pain of excommunication. This was called the *Peace of God*. Later, private warfare was not permitted from Thursday to Sunday inclusive, nor on holy days, the latter being so numerous that private quarrels could be settled, with the permission of the Church, on not more than one day in four on the average. This was called the *Truce of God*.

**485. The Medieval Knight.** — Only men of noble birth who had proved their worth and

powers were allowed to become knights. At the age of seven, sons of nobles were taken from their mothers and taught to serve the ladies as pages in the castle of some friend. At fourteen the *page* became a *squire*, who looked after some knight and attended him wherever he went.

Opposition  
of the  
Church to  
private war-  
fare.



King Arthur in Armor.

The train-  
ing of a  
knight.



After some years of service he might be deemed worthy of knighthood. When that time came, he bathed and put on a snowwhite garment. Having fasted and spent a night in prayer, he put on his armor. His patron knight gave him three strokes with the flat of his sword, saying, "In the name of God, of Saint Michael, and St. George, I dub thee 'knight.' " He then promised to be brave and true and good. In full armor he sprang upon his horse without touching the stirrup, and proved his skill with sword and lance. He had now reached full manhood. He was a knight.<sup>1</sup> Sometimes he became a knight because of some deed of valor on the field of battle. In that case, this elaborate ceremony was omitted.

There is developed a code of knightly honor, called chivalry.

**486. Chivalry.** — The knight was at first only a brutal and violent warrior, but, even in that rough age, he served with fidelity and loyalty his suzerain and the person who knighted him. In time, more was expected of the knight, and his oath included a promise to defend the Church and to protect women. Being strong and courageous, he naturally became the champion of the weak and the defenseless. To valor he added courtesy. His loyalty toward a superior grew into fidelity to those of noble birth who sought his help. He developed a code in which devotion, liberality, and honor held a high price. Standing by the dead body of Laun'ce-lot, Sir Hector exclaimed: "Thou wert the courteste knight that ever bare shield; and thou wert the truest friend to thy lover that ever bestrode horse; and thou wert the truest lover of a sinful man that ever loved woman; and thou wert the kindest man that ever struck with sword; and thou wert the goodliest person that ever came among press of knights; and thou wert the meekest man and gentlest that ever ate in hall among ladies; and thou wert the sternest knight to thy mortal foe that ever put spear in the rest."

<sup>1</sup> In England the squire rarely went to the expense of being knighted.

Very few knights of the Feudal Age ever attained all or even most of these knightly virtues, but these ideals which were held up before the young knights undoubtedly created a respect for the Church and a reverence for women far greater than existed among earlier warriors. As this feudal period was a transitional one from an age of barbarism and bloodshed to an age of order, there was little law but that of might; but out of this barbarism came gradually a civilization in which government, religion, and respect for women were important. Some of these changes were due to the ideals of knighthood or chivalry.<sup>1</sup> As for the knight, we may say with Coleridge,

Influence of  
chivalry.

"The Knight's bones are dust,  
And his good sword rust; —  
His soul is with the saints, I trust."

### THE MEDIEVAL ENGLISH MANOR

**487. The Lord of the Manor.** — In the early feudal period almost all the people of western Europe were engaged in agriculture. They lived on estates, usually of a few hundred or thousand acres. In England these estates were called *manors*, but the English manor was like the feudal estates of France and Germany. Briefly we shall consider what the English manor was like. Then we shall study the condition of the peasants everywhere.

Practically  
all people  
lived on  
feudal es-  
tates, or  
manors.

<sup>1</sup> "Chivalry, then, may be defined as the moral and social law and custom of the noble and gentle class in Western Europe during the later Middle Ages, and the results of that law and custom in action. It applies, strictly speaking, to gentlemen only. Its three principal factors are war, religion, and love of ladies.

"Chivalry taught the world the duty of noble service willingly rendered. It upheld courage and enterprise in obedience to rule, it consecrated military prowess to the service of the Church, glorified the virtues of liberality, good faith, unselfishness, and courtesy, and above all, courtesy to women. Against these may be set the vices of pride, ostentation, love of bloodshed, contempt of inferiors, and loose manners." (Cornish, *Chivalry*, pp. 13, 27-28.)

The privileged lord of the manor, his houses, and his reasons for traveling.

These broad acres were supposed to belong to the "lord of the manor," who gave to his overlord many kinds of service (§ 478) in exchange for the use of the land. In turn he rented out most of the lands of the manor to the villagers in lots of about thirty acres or less in return for services and payments<sup>1</sup> (§§ 494-495), which made him a privileged person with considerable power. The manor house usually stood on a hill or on high ground. It might even be a castle, if there were dangerous enemies near. The lord in many cases had several manors, and with his family and his friends spent only a few weeks or months in any one manor house (§ 481).

The huts and single street of the village.

**488. The Village.** — The people who cultivated the soil on these manors did not live in scattered farmhouses as farmers would to-day. They lived in a village, usually near the manor house. The huts of the villagers were ranged along either side of a narrow, winding street or road, each cottage having its own garden plot. Besides these huts or cottages there was a mill run by water power or, in later centuries, possibly by a windmill. There might even be a blacksmith shop on a very large manor, but usually the shoeing of horses, the making of boots for the peasants, the spinning of yarn, and the weaving of cloth were done in the homes of villagers.

Why each village or manor was practically self-sufficient.

In spite of the great power and privileges of the "lord of the manor," the village was the essential part of the manor, since the lords were usually absent. Each manor, and therefore each village, was obliged to supply itself with almost everything that it needed. As all western Europe consisted of similar manors and villages, with practically no connecting roads, there was no place in

<sup>1</sup> On almost every manor in England there were a few men who owned their land and were called *freeholders*. These men might pay something to the lord for the protection that he was supposed to give, but they did not serve him in battle. Instead they were enrolled in the king's "national army" of pikemen, or, later, of bowmen.

which the villagers might sell their surplus wheat or rye, even if they had more than they needed for themselves. On the other hand, the villagers usually brought in salt, iron, and millstones on horseback, or by boat, if a river ran near. Salt was very important, for the villagers lived on salt meat during the severe winter months. Iron was needed for horseshoes, armor, weapons, and sometimes tools. Millstones were required on every manor, for the grain could not be carried to a distant mill for grinding.

**489. How the Manor was Different from a Twentieth Century Community.** — These isolated self-sufficing villages seem very different from anything that we have to-day. Two or three other features of life on the manor were even more unlike anything that exists in the twentieth century. (1) One of these was the fact that each manor held its own courts, punished its own offenders and in general looked after all its own affairs. (2) Another was the way the lands of the manor were divided and cultivated. (3) A third was the position of the tenants and the services performed by them for the lord of the manor. We shall consider each of these briefly in turn.

Distinctively medieval features of the manor.

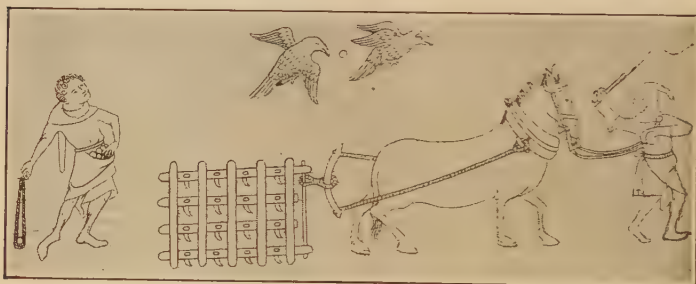
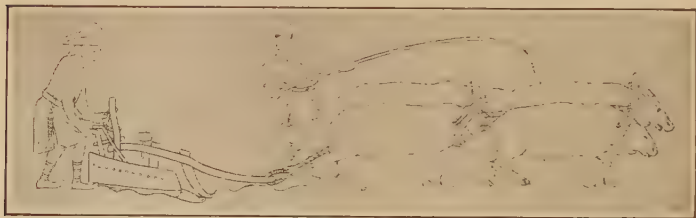
**490. The Courts of the Manor.** — Comparatively few of the villagers were free in the modern sense, since most of them were bondmen (§ 493). Although they were often oppressed greatly by the lord of the manor, they took a very active part in the different manorial courts. These courts were very important, because they managed the affairs of the manor, and the manor was *really* governed by them.

The villagers and the courts.

In the courts of the manor "were paid the fees for permission to reside outside of the manor, to send children to school, to enter minor orders, to apprentice a son to a trade, or to marry a daughter. Here too were imposed the fines for slovenly work at harvest. . . . Here also crime was punished; offenders against life or

Some of the things looked after in the manorial courts.

property, as well as poachers were mulcted; wrangling scolds and tavern-hunters were presented; idlers were deprived of their holdings, and, as a last resort, expelled



Plowing, Harrowing, and Sowing.

from the manor. . . . Here, finally, on the sworn evidence of a body of jurors chosen from the tenants, were drawn up the surveys of the manor which recorded the exact condition of the estate — the total acreage of the



demesne [de-men'], and of each of the arable fields, of the meadows, . . . the holdings of the free tenants, and their rents or services; the holdings of the villeins, bordars



Reaping, Gathering Grain, and Threshing.

and cottagers, their services and money equivalents, [and] the profits of fisheries, mills, and incidental manorial rights”<sup>1</sup> of the lord.

<sup>1</sup> Prothero, *English Farming, Past and Present*, pp. 19, 20.

Use of the forests by the lord and all tenants.

**491. Divisions of the Uncultivated Land.** — The lands of the manor were divided first into cultivated lands and uncultivated lands. Among these uncultivated lands were the *forests*. In the forests lord and tenants were allowed to cut wood, the lord cutting as much as he pleased and the tenants being allowed to gather in proportion to area of the land which they occupied. In the forests the pigs were allowed to forage for food under a swineherd who was paid by the lord and villagers.

Rights of tenants and no outsiders to the "commons."

Then there was the *meadow land* and the *waste lands*. These lands were used in common by the lord and those villagers who had farm land. Other villagers who had little or no land paid in grain, liquor, or other products of the manor, for the right to use the *commons*.

Crude rotation of large fields for a winter crop, a spring crop, with one field fallow.

**492. The Three-field System.** — The cultivated lands, not only of the English manor but of the other feudal estates in western Europe, were divided into three great fields. On one of these fields would be grown a small crop of winter wheat. A second would be planted to spring wheat, or rye, or barley, which would be used for liquor, or it would be devoted to the raising of cowpeas or other food for the cattle. The third would remain uncultivated for a year and could be used for grazing. Each year a different field lay fallow. In this way there was some rotation of crops and the soil was not exhausted rapidly.

Division of each great field into strips equal to a day's plowing.

Each field was divided into a very large number of narrow strips. These strips were never more than an acre in extent and were separated from one another by very narrow "balks" of turf. The lord of the manor usually kept for his own use about one third of the strips scattered throughout the fields. The lord's land was called the *demesne*. Each important villager held scattered strips in each of the three fields.

When it came time for plowing, it was necessary to get from four to eight oxen, as the oxen were small and the wooden plow did not cut through the turf easily. As very few tenants had as many as four oxen, each tenant would furnish a team for the work of plowing. Cultivation and harvesting were also done by common effort, the lord's land being cared for first and best under the direction of his bailiff. Eight bushels of wheat per acre was a large crop under this crude method of farming.

Joint use of several ox teams for the great plow.

### THE MEDIEVAL PEASANTS

**493. Villeins and Serfs.** — Each lord of the manor had a great deal of power over the villagers of his manor. Not only did he “own” the land for which the tenant must pay rent, but he could demand extra services of the villagers, and could take away their household goods or stock, for they were his bondmen. The manor was ruled by him “at the will of the lord and according to the custom of the manor.” There are two classes of bond tenants worth distinguishing, however. If the services to be performed and dues to be paid by the tenant were practically *fixed*, we can call him a *villein*. If, on the contrary, his services were not fixed or definite, we must call him a *serf*. In the earlier and rougher days of feudalism most tenants were practically serfs in England, and even in later centuries serfs formed a fair percentage of the village population in other countries.

Distinctions usually made between more important tenants and less important tenants.

**494. Obligations of Villeins.** — However, the villein was practically a free man except for his obligations to his lord. Although he could not leave the manor without the lord's permission, he could obtain that permission by paying a small amount unless labor was scarce on the manor.

Semi-free position of the villein.

The villein paid for the use of his land by working for

Week work  
and other  
regular  
services of  
the villeins.

his lord. If he held thirty acres of land, he gave three days a week throughout the year as "week work," with extra days during the plowing and harvesting seasons. This extra work was a real hardship, for the villein often spent practically his whole time for a fortnight working for the lord, when he should have been planting or gathering his own crops. The regular work in summer consisted chiefly of weeding and mowing, but it might be spent upon the lord's mill, upon the manor house, or upon the roads. In return for all these services, however, the villein had the continued use of his lands, which frequently remained in the possession of one family of villeins for three or four centuries.

Special  
dues, fines,  
and taxes.

Many were the special dues, fines, or taxes that the lord levied on his unfortunate villeins. Some of these were similar to the feudal dues owed by the lord himself to his own overlord (§ 478). Some of these and others are enumerated elsewhere (§§ 490, 496).

Obligations  
of the serf.

**495. Serfs.** — Unlike the villeins, the serfs were not free, for they were bound to the land, which they could not leave. Unlike the villeins again, their services to their lord were not fixed and definite. Whenever the noble needed their help to till his fields, cook his food, or care for his stable, the serf must drop his own work and give what the lord demanded. Even then his life was freer and more hopeful than that of his slave ancestors, and the lot grew lighter as the centuries went by, for the services that he must give to the noble became fixed by custom. He was allowed to marry and might enter the Church, in which his lowly birth did not debar him from rising to an exalted position.

Disappearance  
of serf-  
dom.

Serfdom disappeared in France and England soon after the Crusades, the serf gaining personal freedom as well as the right to pay all of his obligations to his lord at stated times and in fixed amounts (§ 627). In Germany

serfdom existed until about one hundred years ago, and in Russia Alexander II freed more than twenty million serfs as late as 1863. Many lords freed their serfs voluntarily, as a villein was a more willing servant and did better work.

**496. What the Peasant did for the Lord.** — An old document gives a picture of the dues on a French estate, an estate held by the Church.

List of payments on a church estate in France.

“The tenants must fetch stone, mix mortar, and serve the masons. Toward the last of June, on demand they must mow and turn hay and draw it to the manor-house. In August they must reap the convent’s grain, put it in sheaves and draw it in. For their tenure they owe the champart:<sup>1</sup> they cannot remove their sheaves before they have been to seek the assessor of the champart, who deducts his due, and they must cart his part to the champart-barn; during this time their own grain remains exposed to the wind and rain. On the eighth of September the villein owes his pork-due, one pig in eight; he has the right to take out two, the third choice belongs to the seigneur. On the ninth of October he pays the cens.<sup>2</sup> At Christmas he owes his chicken-due; also the grain-due of two *setiers* of barley and a quart of wheat. On Palm Sunday he owes his sheep-due; and if he does not pay it on the day set the seigneur fines him, arbitrarily. At Easter he owes corvée;<sup>3</sup> by way of corvée he must plough, sow and harrow. If the villein sells his land, he owes the seigneur the thirteenth part of its value. If he marries his daughter to any one outside the seignury, he pays a marriage-right of three sous. He is subjected to the mill-ban and the oven-ban;<sup>4</sup> his wife goes to get bread; she pays the customary charges; the woman at the oven grumbles — for she is ‘very proud and haughty’ — and the man at the oven complains of not having his due; he swears that the oven will be poorly heated and that the villein’s bread will be all raw and not well browned.”<sup>5</sup>

<sup>1</sup> Champart — part of produce.

<sup>2</sup> Cens — a very small money rent.

<sup>3</sup> Corvée — personal service for the noble.

<sup>4</sup> Ban — order from the noble to use his mill or oven.

<sup>5</sup> Quoted from Seignobos (Dow), *Feudal Régime*, p. 24.



The home  
of the  
peasant.

**497. The Life of the Peasant.** — It does not necessarily follow that the peasants were wretched because they were oppressed by the nobles. Yet the life of the common people during the centuries from Charlemagne to the close of the Crusades was degraded. Almost all of the peasants lived in miserable wooden or sod huts of one room, with a single window, without glass, of course, and having no chimney. There was little furniture. Possibly rushes covered the earthen floor. Masses of straw served for beds, the peasants wearing the same rough clothing during the day and at night. Cooking was done outside, if the weather permitted, for without a chimney an indoor fire was a necessary evil to be avoided. In wet weather the room was partitioned off so that the pig and poultry might have half. Pestilences were frequent because of the filth in the homes of the people.

Food of the  
common  
people.

Food was coarse and of little variety. The peasants ate some animal foods, especially salt pork. On holy days, of which there were a very large number, it was sometimes possible to secure fish. Heavy unleavened bread or cakes of wheat or rye formed the main diet. Vegetables and fruit were poor, those which are most in use at present being unknown. A cheap beer or wine was made and consumed in large quantities. In time of plenty no one went hungry, but famines occurred with alarming frequency.

Decay of  
serfdom and  
of rule by  
the nobles.

**498. Decline of the Feudal System.** — The feudal system was an attempt to preserve order and continue government in an age which started with lawlessness that was almost anarchy. As western Europe became more settled, as roads were built and commerce developed, as warfare declined, the feudal system was not so satisfactory. Not only did serfs buy their personal freedom, but they might go to the towns, where, after a year and a day, their lords had no further claim on them. "The

old order changeth," and the kings began to assert the rights, which they had legally, to demand obedience from the nobles. The feudal system crumbled to pieces because it had outlived its usefulness; but many feudal ideas survived, so that some feudal dues were paid in very recent times, and, it was not until almost our own day that in Germany, for example, the duchies and city kingdoms which were "left over" from feudal times, were united into a great German empire.

As a *political institution* feudalism was undermined by the rise of towns (§§ 548-551), by the development of the power of kings, and by the beginnings of national sentiment. As an *economic institution* it was replaced by the money payments which were substituted for services (§§ 623-627), by the improvement in roads, and by the development of commerce. As a *military institution*, it was no longer needed when kings could hire troops instead of calling upon feudal dependents who might or might not furnish knights, and when gunpowder made armor and the castle valueless. As a *social institution* it survived all of the others, for titles and privileges continued; but the classes of society were not separated after 1400 as they were during the Feudal Age.

Nature of  
the decline  
of feudal-  
ism.

**499. Summary.** — Feudalism sought to maintain order in an age of confusion without sacrificing the personal independence which almost all Teutons held dear. Every noble held land, called a fief, from some one higher in feudal authority. The superior was called a suzerain, the dependent a vassal, but both were nobles. The overlord gave protection and allowed the vassal the use of the fief; the vassal gave military service, court service, and financial service. A noble really ruled his own dominions, with very little check upon his authority, if he could make the people in that territory obey him rather than the duke or the king who were this noble's feudal superiors.

Purpose and  
character  
of the  
feudal  
system.

**The noble.**

The nobles lived in manor houses, of which each had several. On the Continent one of these was probably a castle made of stone, with a huge tower and courtyard within the walls. The nobles hunted and jousted, but especially delighted in making private warfare. They wore fine armor and always went on horseback. To prevent attacks on defenseless persons, the Church declared the Peace of God, and to break up private warfare, the Truce of God limited private fighting to fewer than one hundred days a year. In the time of the Crusades and the later Feudal Age, the knights showed a more chivalrous spirit toward opponents and stood forth as the champions of noble women and the Church.

**The English  
medieval  
manor.**

The people of Europe during the early feudal period lived on manors, or rural estates, in self-supporting villages, under lords of the manors. Under the lords, although they were bondmen, the people helped to govern themselves in courts. They held land for which they paid in work or in products of their lands. The cultivated lands of each manor were divided into three great fields of many narrow strips, the lord and the peasants holding scattered strips.

**The peasant  
of the  
Feudal Age.**

The workers who supported the burden of the feudal system of landed rights and social privilege were either serfs, who were bound to the soil, or villeins, who were personally free but gave services or produce to the nobles in exchange for land which they cultivated. *These serfs and villeins were not part of the feudal system*, they simply supported it. The peasant's burdens were heavy, his work was continuous, his food was crude, and his home was without comforts. During the later Feudal Age the serfs in England and France gained their freedom. The lot of the villein improved also, and, as money became more plentiful, personal services were often changed into money rents and occasionally villeins were able even to buy their land.

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## Questions

1. Why was the duke of Normandy more powerful in Normandy than the king of France?

2. Explain these terms: suzerain, vassal, fief, homage, fealty, investiture, military service, court service, feudal aids, relief, alienation, escheat.

3. Who was a suzerain? What could he demand of his vassals? What dukes or counts recognized the king of France as their immediate overlord? (See map, p. 491.)

4. What two powers must any lord possess in order to be the real ruler of his estate or domain?

5. Compare the feudal system of England (§ 585) with that of France (§§ 475-479).

6. Imagine yourself back in the Feudal Age. Write a short account of your experiences as you approach a castle and go through it.

7. Why was there usually "a feast or a famine" in the Feudal Age?

8. Why did a great lord spend several months at each of his manor houses? Why were game preserves established in the later Feudal Age? Why should the peasants have objected to the noble's hunting rights?

9. How did the ceremony of knighting test the character, skill, and endurance of the new knight?

10. What do we owe to chivalry? Is the modern gentleman more or less chivalrous than the medieval knight? Name differences between the medieval standards of character and modern standards.

11. Describe a medieval manor. To what extent was it dependent on the outside world? What did its courts do?

12. How were the cultivated lands of a manor divided and subdivided? Why were the strips of each peasant scattered? What rights did each peasant have in the "commons"?

13. Why was a system of cultivation in common use during the Middle Ages? In what ways is it less satisfactory than a separate system where farm lands are cultivated by different owners? What is a freehold?

14. Why was the serf better off than his ancestors? If the villein's lot was sometimes worse than that of his forefathers, why did he submit to it?

15. Where does serfdom exist now? In what countries was it abolished first? in which, last? How do you account for these facts?

16. Compare the life of the peasant with that of our poorest laborers at present. Was the peasant worse off than our poor of the present day? Explain your answer.

17. Give the reasons for the decline of the feudal system: political, economic, military, and social. Would you say that the feudal system declined before or after the discovery of America? Were any forms of feudalism transplanted to America?

18. In what ways was the feudal system like the government or the social organization of the present day? Answer the following questions, first, for the feudal period, second, for the present day: What classes vote? Have all the same legal rights? Is there a difference in the social privileges of the classes? Who holds private property? Who has personal freedom?

19. Mention some things which seem necessary to us that did not exist eight centuries ago; some comforts; some luxuries. Has the standard of living improved? the standard of morality?

20. Why should you like to have lived during the Feudal Age? Why do you prefer to live now?

## CHAPTER XVIII

### THE MEDIEVAL CHURCH

#### GENERAL CHARACTER

**500. Dual Position of the Medieval Church.**—There were two great institutions of the Feudal Age. One was the feudal system itself, that system of landholding which divided society into feudal classes of nobles, with serfs and villeins to do the real work, and which gave western Europe those loosely organized feudal states (§ 580), with weak kings and unruly nobles. The other was the Church, a medieval religious empire, an institution unlike any that we have to-day, although as a religious organization it was similar to churches with which we are familiar.

The two great institutions of the Feudal Age.

In studying the medieval Church we should take into account the disorder and the comparatively crude civilization of the Feudal Age. We must discriminate between the Church as a *religious body* and the Church as a *political organization*, for the medieval Church played an important part in the politics of the time as well as the chief rôle in religion. We ought not to confuse the religious and moral work of the Church with the political and social policies of the Church, for *the medieval Church was a product of the times. As a political organization it was little better and little worse than its times, while the Church as a religious body represented the best ideas and wishes of the early feudal period.*

Distinction between the Church as a political organization and as a religious body.

**501. The Importance of the Medieval Religious Empire.**—We must not forget, moreover, that the importance

How feudalism made a religious empire necessary.

of the medieval Church depended as much on its political position as it did on its religious work. Because western Europe was divided into tens of thousands of isolated and self-governing manors, or feudal estates, it was necessary that the Church unite all the people under its own rule. Because these people were scattered and separated, it was essential that the rule of the Church should be semi-political as well as religious.

The Church as ruler, leader, and business organizer.

**502. Variety of Interests of the Medieval Church.** — The people almost literally lived and thought and had their being in the Church. This was due to the fact that the Church performed in the Feudal Age a large part of the work that is done to-day by our national, state, and local governments. The Church did not simply pray for the people and give them religious instruction; it furnished the schools, it preserved the learning; it controlled the work days, and ruled the holy days. It took care of the poor, the needy, and the sick. It copied manuscripts, wove cloth, transported wines, and other merchandise, punished usurers and thieves, and in other ways helped to make business profitable and safe. Because it was a great religious empire, it controlled the politics of duchies, cities, and countries, especially those of Rome and Italy.

The Church as an uplifting force.

In an age of ignorance, of destitution, and of tumult, the Church stood for wisdom, for industry, and for order. Unquestionably many churchmen were narrow, dogmatic, intolerant, and selfish; in fact, a few were extremely ignorant, indolent, and corrupt. Yet in at least one way, socially, the Church was very broad. In a period when class distinctions almost separated the people into castes, it was possible for any one, even an emancipated serf, to rise to the highest offices in the Church. The Church was not simply the greatest force, but the greatest uplifting force of the Feudal Age.

**503. Differences between the Medieval Church and the Modern Church.** — In order that we may understand better this great universal or Catholic Church, with Rome at its center, let us compare it with the churches of the present time.

In the first place, the medieval Church included practically every one in western Europe. Because it was the only Church in western Europe, *i.e.* a universal Church, every child really was a member of this Church from the time of his birth, much as we are American citizens if we are born in the United States.

In the second place, this universal Church needed a very large and complete organization. At the top of this organization was the spiritual father or Pope. Under him were archbishops, and under each archbishop many bishops. Below the bishops were the parish priests, and often abbots and abbesses. Its organization was the same as that of the Roman Catholic Church to-day.

In the third place, the Church was the religious teacher and moral guide of every person, since all were members of the Church. Fourth, through its priests and bishops, and especially through its nuns and monks, it collected and made books and provided practically the only schools of that day. Fifth, because the Church had extensive lands, its officials, as the bishops and abbots, had not only duties as churchmen but also were vassals and therefore had feudal obligations to their overlords. Sixth, the Church secured most of its revenues either from regular systems of contributions similar to the taxes paid by the people to modern governments or from the revenues of lands owned by the Church.

**504. The Classes of Churchmen.** — In a universal Church like that of the Middle Age there were necessarily a great many different classes of churchmen. First of all we may divide all churchmen into two classes: the

General.

All people members of medieval Church.

Organization of the Church.

Religious instruction.

Schools and learning.

Church lands.

Revenues.

Great prelates.



*regular clergy*, who lived according to rule (Latin “*regula*” = rule) and were connected with an institution like a monastery, and, secondly, the *secular clergy*, who were connected with some “church” and worked among the people. We shall study first the regular clergy who were members of the monastic orders.

### THE MONASTIC ORDERS

Early and  
later medi-  
eval monas-  
ticism.

**505. A Medieval Monastery.**—In the early feudal period there was a revival of monasticism. Before that



In the Cloister of a Tenth Century Monastery.

time most monks had belonged to the Benedictine order; that is, they followed the rule of St. Benedict (§ 437). We have already noticed the importance of the work done by these monks in the period following the German invasions (§§ 437–443). In the Middle Ages the monks played an even more conspicuous and important part. In fact, monasticism is one of the most

interesting and distinctive features of medieval civilization.

The monks, or nuns, were organized in religious bodies<sup>1</sup> that dwelt together in a group of buildings called a monastery. Each monastery had a chapel or abbey for the exclusive use of its own monks, but the most distinctive feature of a monastery was the cloister.<sup>2</sup> The cloister was a quadrangle with covered arcades on the four sides and an open space in the middle which was either paved or covered with grass or flowers.

**506. The Life of the Monk.** — The monk dressed in coarse garments. The outer garment was a very large cloak, different colors being adopted by different monastic orders.

The head was covered, almost buried, in a huge cowl or hood.

<sup>1</sup> The monastery was ruled by a leader, an *abbot* or *prior*, who had absolute power over the monasteries. There was no self-government among the monks. The abbot or prior had separate rooms and special privileges. Guests of honor were entertained by him. The position of abbot or prior was much coveted.

<sup>2</sup> On the north side of the cloister stood the church, which was always constructed in the form of a cross. On the other sides there were sleeping rooms for the monks, guest chambers, a dining-room, storerooms, and a council chamber for the business meetings of the monks. There was a separate workroom, "*scrip-to-ri-um*," for the monks who copied manuscripts, but there does not seem to have been a separate schoolroom.

The church, the cloister, and accommodations for guests.



The Scribe and his Tools.

Dress of a monk.

Even the Benedictine monks failed to keep up the severe discipline of the early years.<sup>1</sup> In each Benedictine monastery there were six daily religious services, the first at dawn and the last at midnight. Naturally all monks were not obliged to attend all services. The seven hours of work now came to mean seven hours of useful occupation indoors or outside. Copying manuscripts was frequently substituted for work in the fields. The rule, prescribed by St. Benedict, that there should be but one regular meal a day and that without meat, was not followed in more northern climates.

Services, work, and meals.

Care of travelers in monasteries.

**507. What the Monasteries did for the Public.** — Any traveler could stop at a monastery for at least one night and he might be entertained much longer. Separate halls and chambers (the *hos-pi'ti-um*) were set aside for these *travelers*. "What a contrast must often have existed between the hospitium and the cloister! Here a crowd of people of every degree — nobles and ladies, knights and dames, traders with their wares, minstrels with their songs and juggling tricks, monks and clerks, palmers, friars, beggars — hustling about the court or crowding the long tables of the hall; and, a few paces off, the dark-frocked monks, with faces buried in their cowls, pacing the ambulatory in silent meditation, or sitting at their meagre refection [meal], enlivened only by the monotonous sound of the novice's voice reading a homily from the pulpit!"<sup>2</sup>

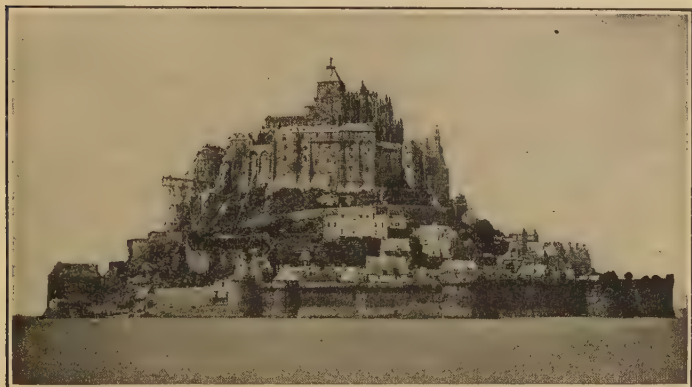
The care of the poor and the sick.

Three services of special interest were rendered for persons outside of the monastery. Multitudes were fed at the monastery gates daily. One famous monastery looked

<sup>1</sup> A monk took the triple vow of *poverty, chastity, and obedience*. Although the monastery might be very rich, he owned nothing, for it was not well for a monk to own worldly possessions. He should not marry, for married men were more interested in their wives and children than in the work of the Church. He must obey implicitly the orders of his abbot.

<sup>2</sup> Cutts, *Scenes and Characters of the Middle Ages*, p. 87.

after 17,000 *poor people* in one year. Another fed 15,000 at its gates in a single day. The charitable work of the monks included also the *care of the sick*, for whom they usually had a separate room in the monastery. They also had *schools*, as we noticed in the time of Charlemagne (§ 451). In order to understand better the part taken by the monasteries in this early period, with its dominating feudal lords, and, in the later period, with its crusades



A Fortified Abbey, Mont St. Michel.

and its growing towns, let us notice the most important additions to the monastic orders during the Middle Ages.

**508. Cluny.** — So much did the interference of the nobles threaten the independence and the work of the monasteries that as early as 910 A.D. a duke of Aq-ui-taine<sup>1</sup> established at Cluny in eastern France a monastery which was not to be dependent on any overlord, not even a king or an emperor. The monks of Cluny chose their own abbot,<sup>1</sup> who recognized no superior but the Pope.

The mother monastery at Cluny, which had no overlord.

<sup>1</sup> The Cluniac monastery kept itself as far as possible free from interference by the local noble. Each in turn had only a prior at its head, for there was only one abbot in the whole organization, that of the original monastery at Cluny.

The "Congregation," or great organization of Cluny.

Establishment of military orders during the Crusades.

Different orders of knights.

As we shall see later, the popes were glad to free any branch of the Church from the power of the feudal lords. Within less than two centuries most of the monasteries in France and a great many in Spain, Italy, Germany, and England formed a great organization of "*Cluniac*" monasteries which wished to free the Pope and the rest of the Church from the interference of kings and nobles (§ 527).

**509. The Military Orders.**—With the beginning of the Crusades (§ 537) several new orders of monks were created in order to care for pilgrims or crusaders. These monks did not stay in monasteries but went forth as soldiers or knights to aid the sick or to help oppressed crusaders. As the members of these organizations were knights as well as monks, they belonged to military orders.



Knight Templar.

The *Hospitalers* were first organized to care for the sick and needy among the pilgrims and crusaders. Later they had hospitals in or near large towns and cities of western Europe. The most famous of the military monks were the *Knights Templar*, who protected pilgrims and others on their journeys. They derived their name from the fact that their first headquarters were close to the Temple in Jerusalem. A third order, some-

what like that of the Templars, was made up of *Teutonic Knights*. During the Crusades these military orders became rich and powerful. After the close of the Crusades they became so haughty that they were suppressed.<sup>1</sup>

<sup>1</sup> The Templars were suppressed by King Philip the Fair, their valuable lands being confiscated by the crown. In 1312 the order of the Templars



## BELIEVERS AND UNBELIEVERS

**510. New Needs of the People and New Methods in the Church.** — Great changes were occurring in western Europe during the last half of the twelfth and first half of the thirteenth centuries, that is, toward the end of the Middle Ages. Towns were growing rapidly, commerce was spreading, wealth was increasing, schools and universities were becoming more numerous. In the towns there was considerable poverty and a great deal of vice and crime. Everywhere change was demanded. Discontent and doubt were prevalent, especially in southern Europe.

Changes and discontent during last half of the twelfth century.

The Church had lost its hold on many of its members from the Pyrenees mountains to the Danube river. Besides these heretics tens of thousands of others needed better teaching and more help than the Church had been giving. *To destroy heresy among the Al-bi-gen'ses<sup>1</sup> in the South of France a crusade was undertaken similar to those against the unbelievers in Palestine (§§ 535-541).* To give different religious instruction a new order of churchmen, the order of *Do-min'i-can or black friars*,<sup>2</sup> was established. To bring the people aid and comfort was the chief work of the *Fran-cis'cans or gray friars*.

New methods in the Church.

**511. The Dominican Friars and the Inquisition.** — The Albigenian crusade was followed in southern France and elsewhere by the *Inquisition*. Heretics were hunted out and brought to trial. The inquisitors were harsh in

The Inquisition.

was suppressed everywhere by the Pope. The Teutonic Knights continued for several centuries to hold lands in East Prussia. These lands finally became the possession of the house of Hohenzollern that now occupies the throne of the German empire.

<sup>1</sup> There were two chief sects of heretics, the Wal-den'ses, who were heretical reformers, and the Albigenes, who believed oriental non-Christian doctrines.

<sup>2</sup> There were four orders of "friars": the Dominican, the Franciscan, the Car'mel-ite, and the Au-gus-tin'i-an.

their methods, as were most persons engaged in the punishment of crime, secular or religious, during the Middle Ages (§ 622). After a time they resorted to torture, if necessary, in order that the accused person might be forced to recant. Even those that recanted were punished severely, and those who refused, being turned over to the civil authorities, frequently were burned at the stake.

St. Dominic  
and his fol-  
lowers.



Dominican Friar.

Life of St.  
Francis.

In southern France, the work of suppressing heresy was undertaken chiefly by the new order of black friars. This order had just been founded by St. Dom'i-nic, a learned and devout Spaniard of noble birth. *Dominic's followers were stern, dogmatic, wandering preachers* to whom heresy was especially offensive.

**512. St. Francis.**— The founder of the second famous order of the friars was Francis of As-si'si. Francis was the son of a successful Italian merchant. As a boy he was gay, careless, and thoughtless, but a severe illness aroused in him a greater interest in his fellowmen. He decided to give his life to poverty and good works. When his father objected, Francis cast aside the garments which his father had given him and started out barefoot, his cloak fastened with a piece of rope. His sincerity and enthusiasm attracted many followers, who agreed to devote themselves to visiting and working among the poor, especially among the lepers. Without purse or scrip, supporting themselves literally as Christ had requested that his first disciples should do, they went out, bringing joy to thousands. In the few years before Francis died, he saw his missionary movement spread, as no religious movement had ever spread before, over all western Europe.

**513. Medieval Pilgrimages.** — In the Middle Ages many persons went on pilgrimages to the shrines of saints or to other holy places. A long pilgrimage often consumed half the savings of a lifetime, if the traveler wished to go on horseback and with some degree of comfort. Many people were sent on pilgrimages as a penance for their sins. Such persons went not only on foot, but bare-foot they traversed the rough roads and paths.

Great difficulty in making pilgrimages.

The regular pilgrim traveled without wealth or comforts. After having been blessed by his priest, he started out clad in rough garments and covered with a mantle. In his hand he held a stout staff. At his girdle hung a little bag, called his "scrip," in which he carried food or some holy souvenirs for sale. At night he would stop at a monastery or at some house of noble or peasant where he would be welcomed as the bearer of news or as a holy man.

Equipment of pilgrim.

Of the longer pilgrimages three were especially famous. In England the most noted shrine was that of Thomas Beck'et at Canterbury. Chau'cer has immortalized for us in his *Can'ter-bur-y Tales* a fourteenth century pilgrimage to the tomb of the worthy archbishop. Far more universal and valuable to pilgrims was the journey to the Eternal City, Rome, the center of the religious universe. Many pilgrims also undertook the long, very severe trip to the Holy Sepulchre in Jerusalem, where the Savior was buried. When barbarous infidels seized Jerusalem, armed pilgrimages to the Holy Land were made by several armies of crusaders (§§ 535-541).

Pilgrimages to Canterbury and Rome and to Palestine.

**514. Miracle Plays.** — One way in which the Church tried to teach the people of the later Middle Ages was through religious pageants or through miracle plays. The most important events recorded in Scripture were presented in these plays.<sup>1</sup>

Purpose and history.

<sup>1</sup> Originally they were intended chiefly for religious instruction, as it was easier to teach many truths by this means than in any other way.

Character-  
istics.

These plays were very realistic. They brought home to the people the reward of real virtue and the punishment of sin, usually with the aid of the crudest sort of stage devices. In one play, for example, the fortunate were carried up into heaven, represented by a cloud, by means of a rope and windlass. At the close of the play about the unwise virgins, Christ appeared and cast them down into the pit of destruction. But in spite of the crudity of some features in these plays, they appealed to the imagination of the people. Often these plays or pageants taught the people great religious truths in the same lofty spirit which the Passion Play at Ober-am'mer-gau has inspired in our own day.

### THE SECULAR CLERGY

Division of  
Europe into  
dioceses and  
parishes.

**515. The Secular Organization of the Church.** — At this time of which we are studying, the middle of the Feudal Age, western Europe was divided into a large number of areas, with an archbishop in charge of each. Every archbishop presided over a large number of *dioceses*, in most of which there was one and only one important town or city. The churchman who had charge of a diocese was, of course, the *bishop*. Each diocese was in turn divided into a large number of *parishes* so small that they could be looked after by a *priest*.<sup>1</sup>

The secular  
clergy.

The archbishops, the bishops, and the canons who were connected with the bishop's cathedral, the priests, and their assistants formed the secular clergy.

Later the plays became a source of great interest and they were used chiefly to keep the hold of the Church on the people. At first they were given in the churches. Later they were usually presented in some special adjacent chapel, and, after 1400, they were given by the different guilds of the towns rather than by the Church.

<sup>1</sup> These church officials formed a hierarchy completely organized like the bureaucracy of the later Roman empire (§ 397).

**516. The Parish Priests.** — The parish priest was the churchman upon whom the people especially relied for spiritual comfort and help.<sup>1</sup> He was consequently the real foundation of the great secular church organization of the Middle Ages. The parish in the eleventh century was usually a rural district corresponding to the manor.

The parish priests as the foundation of the Church.

The parish priest was selected frequently by the lord of the manor who might appoint one of his sons or a friend. These pastors married, entertained their friends, and spent considerable time hunting.

Selection of priests by feudal lords.

Even when the parish priests were merely clerks or peasants, they seem to have given their people honest service. They performed the sacraments, visited the sick, and heard the confessions of the dying, lightening by their care the burdens and misfortunes of their parishioners. Chaucer's picture of the good priest is one of the most vivid in his *Canterbury Tales*.

Earnestness of the rather ignorant parish priests.

**517. The Bishops and their Cathedrals.** — The powerful official in charge of the diocese was known as a bishop. At his capital was his head church, called a cathedral. The bishop was an official of the Church, intermediary between the Pope above and the priests below. He was also an important feudal lord controlling vast church estates, for which he owed allegiance to some overlord, possibly a duke or a king. The bishop represents, more

Position of the bishop

<sup>1</sup> The priest could by *baptism* bring the soul into the shelter of the Church. *Marriage* was performed only by the Church, and usually by the priests, for no civil marriages were permitted in the Feudal Age. To the priest came all the penitents of his parish for *confession*. As a penance for sin the priest might prescribe some act of sacrifice or a pilgrimage to a sacred shrine. After they had confessed their sin, *absolution* was granted to those who were truly penitent. Finally the priest could say "masses" for the souls of the living or the dead, the *mass* being the important feature of all church service. The seven sacraments were Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Marriage, and Holy Orders.



nearly than any other one personage, the dual position of the Church during the Middle Ages as spiritual leader and temporal ruler.

Construc-  
tion of the  
medieval  
cathedrals.

The building of beautiful cathedrals, with tall, graceful, pointed spires and pointed *Gothic* arches, was the most wonderful form of medieval religious art.<sup>1</sup> They were usually the work of many bishops and of many genera-



Gloucester Cathedral.

(A Cathedral dating chiefly from the Twelfth Century.)

tions of people, for practically none of them was finished within a single century. Many bishops devoted most of their revenues to the construction of these fine churches, but undoubtedly the greater part of the cost was paid by the masses of people, through taxes, or through gifts that may have represented real sacrifices.

These marvelous cathedrals, built in the form of a cross (§ 640), with magnificent carvings inside and out,

<sup>1</sup> On medieval and cathedral art see §§ 639-640.

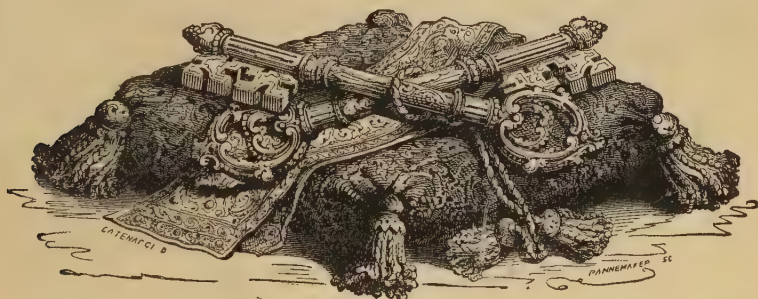
are monuments to the taste, skill, perseverance, and religious zeal of a people that we sometimes fail to appreciate and of a time that we are inclined to despise. The beautiful stained-glass windows, the statues in niches or on the roofs, the reliefs on all parts of the cathedrals gave a message that even the uneducated could read.

Beauty and religious importance of the cathedrals.

## THE MEDIEVAL RELIGIOUS EMPIRE

**518. Religious Supremacy of the Pope.** — The great secular organization of the Church was under the control

General position of the Pope.



Papal Keys.

of one man, the Pope. The Pope was a churchman, usually a bishop or abbot, chosen as the successor of St. Peter, and residing in Rome, with power to advise or remove bishops, decide what doctrines were orthodox, and in general act as the spiritual head of the western, or Roman, Catholic Church.

Because such a leader was needed during the barbarian invasions, the bishops of Rome had established their primacy over any and all other western bishops. Through missionary efforts they had won over Britain (§ 441) and Germany (§ 443) and, in a lesser degree, other countries to direct allegiance to the papacy. When the "image controversy" separated the Church in the East from that

Growth of papal supremacy between 376 and 1250 A.D.

of the West,<sup>1</sup> the popes increased the power of the papacy. By making the monks (§ 505) and in a later century the friars (§§ 511–512) directly dependent on the papacy, the Pope became the unquestioned head of the monastic orders as well as of the secular organization, or hierarchy, of the Church.

The popes  
as civil  
rulers and  
as feudal  
lords.

**519. Temporal Power of the Pope.** — The Pope was not only the religious head of the Church; he was also a very powerful civil ruler. From the time of Constantine all bishops had had the right to try civil and criminal cases. During the invasions (§ 435) all bishops, and particularly the bishop of Rome, became powerful rulers. The popes soon acquired very extensive lands not only in Italy but in Gaul, in Sicily, and in Africa. By alliance with Pepin and Charlemagne (§§ 450, 453) the popes became the civil rulers of lands around Rome and across Italy, a territory known later as the States of the Church.

The papal  
claim to  
control  
kings and  
emperors.

By crowning Charlemagne and maintaining that no king could become emperor except with the approval of the Pope, the popes began to extend their temporal authority over kings and emperors. As bishops, even as early as the time of Theodosius the Great (§ 403 *n.*), actually punished emperors who did wrong; so the popes later, as we shall see (§§ 529, 533), tried to make all the kings of western Europe obey their orders.

**520. The Lands and Other Property of the Church.** — Besides the territory belonging directly to the papacy,

<sup>1</sup> When the eastern emperor, in the days of Charles Martel, decided that there should not be images in the churches, the popes led the opposition to the emperors, partly because they considered themselves superior to the eastern emperors. Later the western Church was separated entirely from the eastern Church, the latter under the supervision of the eastern emperors forbidding the worship of images, the former, the western Church, supporting the Pope as the head of their religious empire.

every abbey and every diocese controlled extensive lands. For these lands feudal dues were owed to overlords, since the Church, like the counts and dukes (§ 475), did not *own* lands during the Feudal Age. These lands had been acquired chiefly by gift, for devout laymen were continually making grants to the Church during their lives or on their death beds.

Extensive feudal properties of abbeys, dioceses, and the papacy.

Besides these lands the Church owned fine church buildings — chapels, abbeys, or cathedrals — attractive cloisters, and, later, valuable libraries of manuscripts, merchandise of all kinds and descriptions, fine cloth embroidered with gold, besides numerous chests of treasure. In the early Feudal Age the Church had most of the non-land wealth in western Europe. In the later feudal period it was even richer, for wealth was becoming more abundant.

Buildings and movable wealth of the Church.

**521. The Church Revenue.** — Besides the *gifts* that were being made continually to the Church, there were numerous sources of revenue to pay necessary expenses. On every feudal estate or manor that belonged to the Church, there was the entire *revenue of the "demesne"* (§ 492). Then there were the *payments made by the peasants* to the Church in its office of lord of the manor. In addition every tenant who held land paid to the Church *two tithes*. The *great tithe* consisted of one tenth or less of all grain, wine, and large animals raised by the farmer. The *lesser tithe* included about the same percentage of the fruits, vegetables, and smaller animals, such as chickens and doves. The Church also claimed the right to levy taxes, at the same time asserting that it need not pay any taxes to duke or king.

Income from lands, tithes, and taxes.

**522. The Church Courts.** — The Pope and the Church did not rule this great religious empire by the use of armies. They exercised their authority in part through the church law and the church courts. As there were no

Need of uniform law.

national legislatures and the feudal kings could make few laws, *during feudal times the civil laws were different in every barony or manor*, of which there were tens of thousands in western Europe.

What the church law included.

The Church, however, had a law of its own. *This church law was about the same over all western Europe.* It dealt not only with churches and churchmen, but with every subject connected with the Church. The Peace of God and the Truce of God (§ 484) were parts of the Church's law. This law covered many subjects, such as marriage, the care of children, the breaking of agreements, and the taking of life, which are to-day included in the civil or criminal law of the *state*.

The church courts and royal opposition.

Furthermore all persons, laymen or clergymen, who broke the law of the Church were tried in church courts. Any lawbreaker who fled to a church building had the right of "sanctuary" and could not be punished by the civil authorities so long as he was in the Church or under the protection of churchmen. The kings opposed this interference with civil affairs by the clergy and sought to limit the jurisdiction of the church courts, especially when they were trying to develop their own national courts (§ 587). The quarrel between Henry II of England and Thomas Becket, archbishop of Canterbury, is the most famous of the quarrels between king and prelate. Fortunately, during the violence of the early feudal period, the Church gave western Europe a set of almost universal laws and maintained order by punishing offenders in its own courts.

Excommunication.

**523. Excommunication and the Interdict.** — Even more drastic means were used against persons who opposed the Church or broke its laws. These were *excommunication* and the *interdict*. *By excommunication the offender was cast out of the Church and was stripped of office or lands.* Not only was his soul lost unless he made his



peace with the Church, but all who aided him, even those of his own household, would lose their souls as well. Until it was abused by overuse, excommunication was a terrible and effective weapon against the enemies of the Church.

*The interdict laid the curse of the Church on whole communities or countries whose people or rulers disobeyed the mandates of the Church.* Only occasional services were allowed. In some cases even these were suspended. An especially severe example of the interdict occurred in Normandy in 1137. "The people were forbidden to enter the churches for the purpose of worshipping God, and the doors were locked. The music of the bells was silenced and the bodies of the dead lay unburied and putrefying, striking the beholders with fear and horror. The pleasures of marriage were denied to those desiring them and the solemn joys of the church services were no longer known."<sup>1</sup> The interdict usually compelled princes to yield, but it really injured the Church, because the prince's subjects were forced to do without religious services.

The interdict.

**524. Summary.** — The medieval Church was both a religious and a political organization. The Church looked after almost every one and everything. It had a very extensive organization, a regular hierarchy, to care for its members and their interests.

General character.

The monasteries did a great deal for their members and for society. The monks usually lived lives of self-denial and industry. The monasteries held schools, kept open house for travelers, looked after the poor, and had rooms or buildings for hospitals. There were several orders of monks, the old Benedictine order, new Benedictine orders, such as those of Cluny and of St. Bernard, the military orders, and others.

Monastic orders.

<sup>1</sup> *Pennsylvania Translation and Reprints*, IV, No. 4, p. 28.

The Church  
and heresy.

Some people did not believe as the Church taught. Among these were the Waldenses and the Albigenses. The latter were destroyed in a crusade and heresy was rooted out by the Inquisition. At this time two new orders of churchmen were organized, the black friars, the Dominicans, and the gray friars, the Franciscans. Although many people were growing less religious, devout Christians still visited holy shrines, took pilgrimages, especially to Rome or Palestine, and presented miracle plays.

The secular  
clergy.

The monks, friars, and others who lived by rule were called the regular clergy. Other churchmen were known as the secular clergy. Most numerous and most important to the people were the parish priests. Priests or bishops administered the sacraments. The bishops were still very powerful although much of their former power was now in other hands (§ 435).

The medi-  
eval reli-  
gious em-  
pire.

Since the Church was obliged to look after law and order, it formed a religious empire, with the Pope at the head. Under its religious rule it united all of the people of western Europe. It held extensive lands, collected large revenues, administered justice to churchmen and laymen alike in its courts, and punished those who dared to dispute its authority by excommunication and the interdict. We can easily see therefore why the Church was the most powerful and the most important organization in the Middle Ages.

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## Questions

1. What was the difference between the Church as a political organization and the Church as a religious body?

2. Name five differences between the medieval Church and our present churches.

3. Explain the differences between the various classes of clergy.

4. Was the work of the Church more important while the people of western Europe were barbarians or later?

5. Why should different methods have been used by the Church in the early feudal period and in the later period? Why should the religious instruction of the present differ from that of the Feudal Age?

6. Show the importance at different periods of the following: conversion of the Franks and the Saxons; the work of the Benedictine monks in reclaiming waste lands; the Cluniac reforms for better life by the clergy; the healing of the sick and the aid to the poor by the Franciscans.

7. Should heresy have been permitted by the Church? Do you object to the Albigensian crusade?

8. Compare the aims and work of the Franciscan friar, Father Junipero Serra, in California with those of St. Francis in western Europe.

9. What are the "sacraments"?

10. Why should the bishop of Rome have gained so much power: (1) in the form of spiritual leadership? (2) in the form of temporal power?

11. Why was there any objection to the administration of civil law by the Church: (1) if it freed churchmen from civil authority? (2) in the later Feudal Age, when good national civil courts were established?

12. Why was it necessary for the Church to use excommunication and the interdict? Why should it have used both more sparingly?

13. In what ways was the Church the greatest uplifting force in the Feudal Age?

14. What did the Church do to protect life? to guard the weak? to stop warfare? to promote justice? to dispel ignorance? to encourage liberty of conscience? to demand higher standards of character? to discourage luxury, class hatred, vice, and crime? to help the downtrodden, the sick, and the oppressed?

## CHAPTER XIX

### THE CHURCH AND INTERNATIONAL MOVEMENTS (1059-1270 A.D.)

#### EMPIRE AND PAPACY BEFORE 1059 A.D.

**525. Holy Roman Empire of the German Nation.** — The religious empire of the Middle Ages was an empire in fact but not in name. There was another empire, an empire in name but in many respects not an empire in fact, to which we shall refer hereafter as "the empire." This was a continuation of the Roman empire of Augustus and Constantine which had once held sway over the Mediterranean world but had lost western Europe when the German barbarians overran Italy, Gaul, Spain, and Britain. It was more directly the successor of Charlemagne's empire.<sup>1</sup>

The German empire of the Middle Ages.

Another reason why the Germans did not create a national government for Germany alone was their desire to have dominions in Italy. In 962 A.D. Otto I, king of Germany, having been asked by the Pope to help him against his enemies in Italy, went to the aid of the Pope. In turn the Pope crowned Otto emperor of "*the Holy Roman Empire of the German Nation*." In theory this Holy Roman Empire included all western Europe, the

Revival of the empire by Otto I in 962.

<sup>1</sup> After Charlemagne's time the title of emperor did not mean very much, for Germany was ruled really by the feudal nobles of four of her duchies, *Bavaria*, *Swa'bi-a*, *Fran-co'ni-a*, and *Saxony*. The dukes of these four "stem-duchies" were so powerful that they usually elected the German king and, having elected him, tried to keep him from gaining any real power.



kings and princes of all countries being theoretically vassals of the emperor. In fact it did not include more than Germany and Italy, but it did include Italy because Rome, the old capital of the empire, was in Italy. The emperors usually went to Rome to be crowned by the Pope and returned to Germany in order to put down the insurrections of the great nobles which always occurred when the emperor was absent or was otherwise engaged.

Henry III  
controls  
the papacy  
and the  
great Ger-  
man nobles.

**526. Emperor and Popes before 1059.** — Otto I was a great ruler who kept both the nobles in Germany and the popes at Rome subject to himself. In the next century there was very great danger that the papacy would lose its independence, since the German emperor Henry III (1039–1056 A.D.) appointed popes as he pleased and in that way controlled the papacy and the Church. Henry III was a very able king. Before he came to the throne, Henry was duke of three of the stem-duchies. As king and as emperor, he was comparatively free from the quarrels with great German nobles that had always spoiled the plans of other emperors. Unfortunately for German national unity, Henry died at the age of 39 years, leaving a son, Henry IV, only six years of age. Almost immediately the great ducal families regained their lands and their powers. Without great delay the Church also freed itself from the supervision of the emperor.

Cluny's  
attempt to  
reform the  
Church.

**527. Need of Reform in the Church.** — For more than a century before the time of Henry III the associated monasteries of Cluny (§ 508) had been trying to make the Church more religious, especially by freeing it from interference by the feudal lords.

The reforms  
of Cluny.

There was real need of reform in the Church. It had grown rich, its wealth had attracted irreligious men who obtained fat offices, and its clergy were often indifferent

and worldly. These evils led to demands for reform. Three of these were more important than others: <sup>1</sup> (1) that the clergy should not marry; (2) that churchmen should no longer buy their offices; and (3) that bishops and the Pope should be chosen by the Church and not by outsiders.

**528. The Question of Investiture.** — A special difficulty confronted the Church. Who should elect the bishops and the Pope? These high churchmen were both church officials and civil magistrates. A bishop was not only a bishop, but he was a vassal of some king or duke. Should the Church select its bishops, or should the king or dukes decide what person; as their vassal, should hold the lands of the bishoprics? Here was a very real problem: *the bishop was literally serving two masters — one a religious organization, the Church, the other a feudal overlord. Which should choose him and which should control him?* In other words, who should invest him with his *office* and his *fief*? To settle that question the papacy, soon reformed and powerful, waged with the emperor a conflict which lasted more than a half century. This is the beginning of the great contest between empire and papacy that lasted two hundred years. The first phase of the struggle is called the *Investiture Strife*: the later phase is a *struggle between the Hohenstaufen emperors and the popes*.

Who should choose the higher clergy.

#### POPES AND EMPERORS AFTER 1059 A.D.

**529. Henry IV and Gregory VII.** — The man who tried to free the Church from the dominance of the emperor and feudal lords was a monk of the order of Cluny, Hil'de-brand. Hildebrand was the son of an Italian peasant, a man small of stature and of frail physique. *Hildebrand wished especially to bring the emperor into subjection to the Pope.* To accomplish these ends, he

Hildebrand and his policies.

<sup>1</sup> These are sometimes called the reforms of Cluny.

insisted that the Pope, all abbots, bishops, and priests should be elected by the Church.<sup>1</sup>

Beginning  
of the quar-  
rel over  
investiture.

After Hildebrand was chosen Pope as Gregory VII in 1073, he threatened to excommunicate any emperor, king, or noble who invested an abbot or bishop with lands, and also threatened to excommunicate the churchman who accepted church office from a layman. When Gregory informed Henry that some of his counselors had been excommunicated for refusing to obey this order, Henry replied in a violent letter.<sup>2</sup> Gregory's reply was excommunication. He deposed King Henry, absolved Henry's subjects from their allegiance, and declared him anathema.

Humilia-  
tion of  
Henry.

**530. Canossa (1077 A.D.).** — The German nobles found the excommunication of Henry an excuse for opposing him and helping Gregory. They decided that Henry should be deposed unless he made his peace with the Church within one year. Gregory was invited to come to Germany. When Gregory started north, Henry hastened south, crossing the Alps in the dead of winter. The king had gained a partial victory in keeping Gregory out of Germany, but *the scene which followed at the castle of Ca-nos'sa in northern Italy showed the great power of the Church.* At intervals during three days, in penitent's garb, Henry stood barefoot in the courtyard of the castle before Gregory would receive him back into the Church.<sup>3</sup>

<sup>1</sup> The conflict between the empire and the papacy might be said to have begun during the boyhood of Henry IV when the Church decreed (1059 A.D.) that the Pope should be elected by a body of "cardinal bishops," a college of cardinals, as it is called now.

<sup>2</sup> "By craft abhorrent to the profession of monk, thou hast acquired wealth; by wealth, influence; by influence, arms; by arms, a throne of peace. And from the throne of peace thou hast destroyed peace. . . ." He demanded that Gregory relinquish the apostolic chair which he had "usurped" and closed with the demand that Gregory give up the papacy.

<sup>3</sup> Henry was now free to act against the German nobles, whom he overpowered. He then returned to Italy, where he had his revenge by

**531. The Concordat of Worms (1122 A.D.).** — Henry V as emperor deserted his ally, the papacy, with which he had fought against his father. After a further struggle, the investiture conflict came to an end with the *Concordat of Worms* (1122 A.D.). *The emperor agreed that the Church should elect its own abbots and bishops.* He agreed further that the Church alone should give the newly elected officers the ring and the staff, which were the symbols of their *spiritual office*. On the other hand *the Pope agreed that elections of German bishops and abbots should be in the emperor's presence, and with his consent*, and that the new officers should receive the regalia, or symbols of *civil authority*, from the emperor.<sup>1</sup> Thus as clear a division as possible was made between the religious position and feudal tenure of the abbots and the bishops.

Compromise over the problem of investiture.

**532. Frederick Barbarossa.** — For a number of years the German kings paid little attention to Italian affairs. Under Emperor Frederick I (Bar-ba-ros'sa, or Red Beard), the third of the Hohenstaufen line, an attempt was made to increase imperial authority in Germany and in Italy. A man of magnificent physique, Frederick was the ideal sovereign of the Middle Ages ; yet he failed to combine two countries so dissimilar as Germany and Italy. To the old opposition of Pope and German nobles,<sup>2</sup> there was now joined

Imperial policy of Frederick.

conquering the city of Rome. Gregory was obliged to leave the city. A few months later he died, saying, according to report, "I have loved justice and hated iniquity, and therefore I die in exile." Henry lived twenty years longer, opposed by popes, nobles, and his own sons, until, worn out, he abdicated his throne in favor of his son Henry V, who had helped the Pope.

<sup>1</sup> After 1122 in other countries of Europe church officials maintained, usually with success, that they owed to an overlord for the use of a church fief only the oath of fealty, not homage (§ 477). However, they usually gave military service and sometimes granted gifts of money.

<sup>2</sup> The imperial party was called *Ghib'el-line*, the papal party *Guelf*. The names survived in Italy for several centuries but lost their original meaning.

new force, the great cities of northern Italy, *e.g.* Milan, Verona, and Venice, a force which represents the modern commercial idea as distinct from the medieval feudal one.

Frederick is  
defeated by  
the Lombard  
League.

Frederick was exceedingly arbitrary and severe in dealing with the cities of the Po valley. After he had taken Milan, the leader, he allowed the city to be destroyed by her jealous neighbors. His severity aroused



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The Pope's Private Gardens, Modern View.

against himself the opposition of all the cities in northern Italy, which organized the Lombard League. The popes gave the league their support, and in 1176 A.D. at Legna'no the league defeated the haughty emperor. In the peace of Constance, seven years later, Frederick agreed that the cities should elect their own officials and manage their own affairs, provided they recognized him as their overlord.<sup>1</sup>

<sup>1</sup> In spite of this defeat, Frederick was at the height of his power during these years following the peace of Constance, and he had so far



**533. Innocent III.** — Frederick Barbarossa had married his son Henry to the heiress of the kingdom of Sicily, which included southern Italy. It was of the utmost importance to the papacy that southern Italy should not be united with northern Italy and Germany. The chief champion of that policy, that is, the policy of keeping the papal states independent and preventing the

Innocent  
III and he  
emperors



The Vatican from St. Peter's, Modern View.

Hohenstaufen kings from uniting all Italy under their rule, was the great Pope, Innocent III, who was chosen to the pontiff's chair in 1198 A.D. *Innocent III believed thoroughly in the policy of Gregory VII that the Pope should be the temporal ruler as well as the spiritual head of western Europe.*

restored order throughout his empire that he joined Richard of England and Philip Augustus of France on the third Crusade (§ 539), on which he died.

Innocent  
III extends  
the tem-  
poral power  
of the  
papacy.

Innocent went much farther than Gregory in using the curses of the Church against his enemies. Gregory had excommunicated his enemies. Innocent not only excommunicated his princely opponents but placed the people of two countries under the interdict. Churches were closed, the dead were denied burial, and religious services ceased. The use of the interdict forced Philip Augustus of France to take back the wife whom he had divorced, and it had some influence on King John (§ 589), who gave up England to the Pope and received it back from him as a fief. Other kings, including those of Portugal, Spain, and Hungary, were forced to do the Pope's bidding. Even Innocent III could not make good all his claims to power over all western Europe, and, after his death, the papacy declined perceptibly.

Decline of  
the empire.

**534. Germany and Italy after 1215.** — The controversy between the empire and the papacy was continued under Frederick II,<sup>1</sup> grandson of Frederick Barbarossa. After Frederick's death in 1250 the apparent victory was with the Church. *From this time the empire lost its hold on Italy and became a German state*, less united and less well ruled than France or England, because its kings had sacrificed national unity to their dreams of empire in Italy. The papacy likewise found that its victory did it little good. It had sacrificed its religious work for temporal power at a time when the decline of political feudalism was making a religious empire much less necessary than it had been. How the papacy met the problems of the later feudal period we shall see later (§§ 617–620).

<sup>1</sup> The death of Innocent III occurred about the time that Frederick Barbarossa's grandson became emperor as Frederick II. Frederick had been born in the South and had been king of Sicily for many years. There was great danger that southern Italy would now be made a part of the Holy Roman Empire. Naturally Frederick was opposed by the German nobles, by the Lombard cities, and by the jealous rulers of central Italy, but in general he was successful against them all.



# EUROPE IN THE TIME OF INNOCENT III

Eastern Boundaries of Fiefs in  
France held by the English King

SCALE OF MILES



10° Longitude, West of Fez

The union of Germany with Italy was not wholly disastrous. It gave opportunity for the development of many German cities, including two leagues, the Rhenish and the Hanseatic (§ 564 and note). It brought to Germany many scholars and some Italian learning. This intellectual influence of Italy on Germany was less important after 1250, however. For example, Germany did not develop universities until about two centuries after they were to be found in France and England.<sup>1</sup>

Advantages of uniting Italy with Germany.

### THE EASTERN CRUSADES

**535. The Crusades as Armed Pilgrimages.** — The part taken by the Church in the Middle Ages is shown not simply by its influence over the lives of the people<sup>2</sup> and its severe struggle with the Holy Roman Empire, but it is apparent also in the great eastern Crusades. The eight Crusades against the infidels who had seized the Holy Sepulchre of the Savior at Jerusalem cover a period of nearly two centuries (1095–1270 A.D.), coinciding rather closely in time with the great struggle between the empire and the papacy which we have just considered. The first Crusade occurred in the time of Henry IV, about twenty years after that dramatic scene at Canossa. The last Crusade was undertaken but a few years after the papacy triumphed over Frederick II.

Eight eastern Crusades (1095–1270).

<sup>1</sup> Another important change occurred at this time in the rise to power of *Austria* in the Southeast, of *Bohemia* in the East, and of *Brandenburg* in the Northeast. The stem-duchies thereafter played a relatively less important part in the affairs of the empire. This is shown by the new arrangement for the electors of the emperor. By the *Golden Bull* of Charles IV in 1356 seven electors were designated: namely, the archbishops of Ma-yence', Treves (Trëvz), and Cologne (Co-lōn'), the "electors" of the Pa-lat'i-nate, of Saxony (a new Saxony, north of Bohemia), and of Brandenburg, and the king of Bohemia. Two other electors were added afterward (1648 and 1692).

<sup>2</sup> Chapter XVIII.



The  
Crusades as  
medieval  
armed pil-  
grimages.

The Crusades were distinctively medieval in purpose and in character. They were in a sense armed pilgrimages to the holiest of shrines, and pilgrimages were characteristic of the age. Only during medieval times could a universal Church have organized widespread armed pilgrimages, with followers from a half dozen different countries. Again, the crusading armies were distinctively feudal or medieval organizations, made up of feudal groups of knights; yet they contained also a large number of common people, although the latter were pilgrims rather than soldiers.

Services of  
the Eastern  
Empire to  
western  
Europe.

**536. Threatened Turkish Attack on the Byzantine Empire.** — The first Crusade started with a request made by the eastern emperor to the Pope for help against the Selju'ki-an Turks. These barbarians had overrun Asia Minor and were threatening Constantinople. It was only fair that western Europe should help the By-zan'tine, or eastern Roman, empire in its difficulties, since for centuries the Byzantine empire had driven back the hordes of Slavs, Moslems, and other enemies who would otherwise have attacked the weak Teutonic kingdoms of the West. It had been possible to do this because Constantinople had been very strongly fortified, and because of the well-trained army and completely organized government which the eastern emperors were usually able to maintain.

Changes in  
Eastern  
Empire  
(395-1453).

Nevertheless Constantinople had been the scene of much disorder, only 34 out of 107 emperors or associates having died in their beds during the ten centuries preceding the capture of Constantinople by the Ot'to-man Turks in 1453. The great territory over which the Emperor Justinian had ruled (§ 410) had shrunk, in 1095, to an area but six hundred miles square, from Crete to the Danube, and from the Adriatic Sea to ancient Sardis.

**537. The First Crusade.** — The crusading movement began with the appeal made by Pope Ur'bán II before a great assembly at Cler'mont in 1095. Fired by his eloquence the nobles cried out: "God wills it! God wills it!" Thousands pledged themselves on the spot for the Crusades. Like wildfire the enthusiasm for a crusade spread throughout France and other countries,

Vanguard  
of the first  
Crusade.



hundreds of thousands assuming the red cross as a sign of their vow to rescue the holy sepulchre from the infidel. Among the most ardent apostles of the Crusade was *Peter the Hermit*, who collected a large band of followers in northern France. Following Walter the Penniless, he set out with his unarmed motley throng, the vanguard of the first Crusade. The journey along the Danube was full of hardships. The crusaders plundered the people, and the people retaliated. Crossing at Constantinople into Asia Minor, they proceeded but a short distance before the Turks cut down the last of this unfortunate band.

The knights  
of the first  
Crusade.

Later came the army of the knights, numbering, with their attendants, more than a half million, according to the exaggerated accounts of the time. In alarm the Byzantine emperor, Alexius, prepared to defend his possessions but found this unnecessary, because he induced most of the leaders to take oath that they would be his vassals.

The march  
to Jeru-  
salem and  
the capture  
of the city.

**538. The Capture of Jerusalem.** — In the spring of 1097 the emperor and the crusaders set out, the one to regain his lost territories, the other to secure the holy sepulchre. The mutual distrust of the emperor and his western allies, and the jealousy which each leader and every feudal band felt toward every other, grew from month to month. Finally, in June, 1099 A.D., after years of sieges and hardships, the crusaders reached Jerusalem. After a siege of several weeks, during which these crusaders did not have a decent supply of water, they broke through the walls, the defenders fleeing. "Our men followed, killing and slaying even to the temple of Solomon, where the slaughter was so great that our men waded in blood up to their ankles."

The feudal  
states in  
Palestine.

Most of the crusaders returned home without great delay, but many leaders stayed to quarrel over the division of the spoils. The conquered territory in Syria was finally divided into four little feudal states, the largest and most important of which was the kingdom of Jerusalem.<sup>1</sup>

**539. The Third Crusade.** — The third Crusade is the most interesting international expedition of the Middle

<sup>1</sup> Although comparatively few westerners remained in Palestine, so many pilgrims came that it was necessary to give them food and protect them on the way. Many of the permanent residents were merchants, most of whom came from the thriving Italian cities. There was considerable demand for western armor, horses, and particularly grain. Vessels and caravans took in return silks and cottons, spices, wines, and fine glassware. This trade developed somewhat before the *second Crusade* was made in 1147, after the northernmost of the little feudal states had been recaptured by the Mohammedans.

Ages. It was made up of three national armies, led by three distinguished kings, Frederick Barbarossa of Germany (§ 532), Philip Augustus of France (§ 598), and Richard the Lion-Heart of England. Frederick went by land, but the others followed the shorter and easier route by sea. In spite of the prominence of the leaders, or perhaps because of that prominence, they quarreled and interfered with one another. Frederick having died in Asia Minor, Philip returned to France, leaving Richard to fight Saladin, sultan of Egypt.

The Crusade of the three kings.



Saracenic Arms.

Richard was preëminently a medieval knight who excelled in hand-to-hand combats and fierce fighting, but he was not a great general or a statesman. Having made no headway against Saladin, he finally departed from Palestine, leaving Saladin in possession of Jerusalem. While traveling overland through Germany in disguise, Richard was recognized by his enemies and imprisoned for nearly two years. Thus ended the most spectacular and romantic of the Crusades.

Richard and Saladin.

**540. The Fourth Crusade.** — Unlike the other Crusades, the fourth was an expedition against the Byzantine empire rather than against the Turks or Saracens. The crusaders seized and sacked Constantinople.<sup>1</sup>

Capture of Constantinople.

<sup>1</sup> Their excuse was that the ruling emperor was a usurper ; their reason, a desire for a still larger share of the trade in the eastern Mediterranean. Since the Dar-da-nelles' were not fortified, they quickly reached the walls of Constantinople. Towers having been erected on the decks of the ships, the attacking parties crossed on ladders, gained the walls, and sacked the city. Priceless treasures were lost, manuscripts being burned, and paint-

The Latin  
empire of  
the East.

This Latin empire lasted more than fifty years (1204-1261 A.D.). It added nothing to the glory of Constantinople; in fact, it so weakened the city and Byzantine empire that they were conquered later by the Ottoman Turks, but it brought the Venetians new lands.<sup>1</sup> Venice seized the trade that had formerly gone through Con-



Plaza of St. Mark's, Venice, Italy.

stantinople, although, when the Latin empire fell, Genoa fell heir to the eastern trade via Constantinople and the Black Sea.

**541. Later Crusades.** — The fifth Crusade was a fanatical expedition, the crusaders being misguided and un-

ings destroyed. Scores of metal statues, some of which dated from the classical period, were melted for weapons and armor. Four famous bronze horses were taken to Venice, where they may still be seen above the portico of St. Mark's Cathedral.

<sup>1</sup> The Venetians gained "a quarter and a half a quarter" of the lands of the Eastern Empire, chiefly those along the Adriatic, the islands of the Ægean and of the eastern Mediterranean.



fortunate children (1212). Most of those from France never left the country, but many of the German children were sold into slavery in the East. Like the vanguard of the first Crusade these defenseless crusaders paid dear for their zeal.

The children's  
Crusade.

Frederick II finally went (1229) on a crusade promised to the popes and St. Louis, Louis IX of France (1248 and 1270), led the last crusaders against the Mohammedans. In 1291 the followers of the Prophet regained the last stronghold of the Christians in Palestine and the Latin kingdoms of the East came to an end.

Sixth,  
seventh,  
and eighth  
Crusades.

### RESULTS OF THE CRUSADES

**542. General Results.** — No event in history is due to any single cause, every change being the result of different causes working together. It would be untrue to maintain that the Crusades produced the great development in national feeling, in literature, in government, and in business that occurred during the twelfth and thirteenth centuries. Nevertheless the Crusades undoubtedly gave an impetus to these and other changes of that period. They were the occasion if not the cause of a great revival, a revival which was intellectual, political, and economic, a revival which showed itself particularly in new national literatures, in the breaking down of the feudal system, and in the development of commerce.

Influence of  
the Crusades on the  
great  
changes of  
the age of  
the Crusades.

On the one side *the Crusades represent armed religious pilgrimages*. On the other they embody discontent with feudal oppression, the desire for conquest, the demand for more business and better commercial opportunities, and the search for those wider markets which would bring luxury and wealth. In short, *the age of the Crusades represents the beginnings of an economic revolution*.

The Crusades a  
transition  
from  
medieval to  
modern  
times.

The crusaders gain broader knowledge.

**543. How the Crusades helped to produce a New Europe.** — Nearly a million men took part in the Crusades. Before they went to the Holy Land, many of these armed pilgrims, whether knight or villein, had never been outside of their country or even beyond the bounds of the manor on which they had been born. Imagine the result when these ignorant men, in company with other soldiers of their own nation, journeyed month after month with men of other nationalities, viewed great cities, discovered better ways of dressing and living, and dispelled their own ignorance by contact with courteous Byzantines and intelligent Saracens. Many of the crusaders, too many, left their bones on the wastes of Asia Minor or in the valleys of Syria, but those that returned came back with a new appreciation of the world, with clearer ideas on government, a better knowledge of warfare, and a truer conception of the narrowness of their old life. They did not bring back manuscripts or any real learning. The time was not ripe for that. But they brought back products of the East; they created a demand for better foods, for luxuries, and for money to get the things they wanted. They had learned to bathe more frequently. They began to wear beards. Having discovered that one name was not enough, to their given names they added surnames. If they were noble, they devised coats of arms and mottoes to distinguish them from others. Thus the Crusades broadened their lives and enriched their experiences.

Influence of eastern civilization on the crusaders.

**544. Eastern Civilization with which the Crusaders were brought into Contact.** — We can get a better idea of the effect of eastern civilization on the half barbarous westerners if we notice a moment the character of the Byzantine civilization.

“During the early centuries of the Middle Ages Constantinople was the most wealthy and populous city in

Europe. Its inhabitants were the most artistic, learned, and highly civilized people in the Christian world. They controlled the commerce of the Mediterranean Sea and monopolized the manufacture of many luxuries. . . . In Constantinople the travelers found lighted and paved streets, extensive public parks, hospitals and homes for orphans. Order was preserved by a well-organized police force; theaters and circuses were maintained for the amusement of the populace. There were flourishing schools in which the scholars pursued not merely the elementary studies taught in the West, but also those pertaining to law, medicine and science. The nobles lived in magnificent buildings which far surpassed the palaces of the western monarchs. The artisans were comfortably housed, and worked together in great factories, producing the rich stuffs that were so rare and so highly prized in the West. In short, they found a civilization at Constantinople several hundred years in advance of the rude customs of Germany, France, or England.”<sup>1</sup>

Culture,  
learning,  
and civiliza-  
tion in Con-  
stantinople.

Not only was the Byzantine civilization much higher than that of western Europe, but the crusaders discovered to their great surprise that the despised infidels, the Mohammedans, were more enlightened than they. In their religious zeal, however, they failed to appreciate the value of the Moslem or Arab civilization (§§ 575–578); for they brought home comparatively little science and learning from either Constantinople or Palestine. Arab civilization seems to have filtered into Europe rather through the Moors in Spain or through the Saracenic allies of Frederick II in Sicily.

Contact of  
Europeans  
with the  
Moslems.

**545. Political Results.** — The Crusades destroyed a large part of the old nobility. Several hundred thousand knights and nobles never returned from the East. The new nobility did not have the same prestige, the same

Increase of  
power of the  
king.

<sup>1</sup> Munro, *History of the Middle Ages*, 95–96.

influence, or the same rights as the old. The feudal system, with the new nobles as leaders, was much less solid than it had been on the Continent in the days of William the Conqueror, especially. In France the king had grown powerful. In Germany the king failed to grow powerful chiefly because he spent his strength fighting the papacy and trying to control Italy.

Decline of  
the feudal  
nobility.

Many of the nobles sold their birthright<sup>1</sup> of rights and privileges. Their mess of pottage was equipment and provision for the long journey; their Jacob either their king or the great towns.<sup>2</sup> Many of the latter were able to buy the right of governing themselves because the new trade was making them wealthy and the lords needed money.

Rise of the  
third estate.

The new towns produced a new class made up of merchants, manufacturers, and professional men. To the two old estates, the clergy and the nobles, we now add another, known in history as the *third estate*.

Eastern  
trade,  
money, and  
banking.

**546. Commerce, Money, and Banking.** — Trade with the East existed before the Crusades, yet they almost created a new foreign commerce (§§ 569-570). This economic change is possibly the most important single result of the Crusades. As considerable expansion of commerce would not have been possible without money, gold and silver coins came into general use. In fact an international coin (the *Le-vant'ine By-zant'*) was introduced. Bankers were necessary to keep safe the wealth of the merchants, to lend money for important expeditions, and to manage great financial enterprises.<sup>3</sup>

Importance  
of the age  
of the Cru-  
sades.

We can see from this brief summary that the age of the Crusades was one of radical changes. It left Europe bigger, broader, and greater than it had been in the early feudal period.

<sup>1</sup> See *The Bible*, Genesis, Chapter XXV.

<sup>2</sup> See Chapter XX.

<sup>3</sup> See also Chapter XXIV.

**547. Summary.** — The western empire was revived in 962 A.D. by Otto as the Holy Roman Empire of the German nation. As he wished to control Italy and the papacy, while the Church wanted to have the emperor subordinate to the Pope, conflict resulted.

Empire and  
papacy  
before  
1059 A.D.

Emperor Henry III selected good popes, but Hildebrand, afterward Pope Gregory VII, insisted that the Church should select its own popes, bishops, and abbots, and should be free from simony and a married clergy. At Canossa he forced the German king, Henry IV, to seek forgiveness, after humiliating him deeply. By the Concordat of Worms (1122 A.D.), the Church was allowed to choose its officials, but the emperor could decide whether the German bishops were proper vassals.

The in-  
vestiture  
strife.

In the later struggle between the empire and the papacy, Frederick I and Frederick II tried to unite Germany and Italy. Popes Alexander III and Innocent III aimed to prevent this so as to preserve the "States of the Church." Innocent III tried also to secure recognition of himself as the overlord of many European kings. After the death of Frederick II the papacy was victorious over the empire, but its victory was short-lived. The empire also did not prosper, for the nobles had almost all of the political power.

Hohen-  
staufen em-  
perors and  
the popes.

The eastern Crusades were armed religious pilgrimages to Palestine. They were due to the religious zeal of the people and to the influence of the papacy. To a less degree they were affected by the love of adventure and conquest, as well as the desire to trade. The immediate occasion of the first Crusade was the conquest of Palestine by the cruel Seljukian Turks, who maltreated pilgrims and threatened to capture Constantinople.

Causes of  
the Cru-  
sades.

The eastern Crusades were eight in number, beginning in 1095 and ending in 1270. By far the largest was the first, which established four petty feudal states in Pales-

The eight  
eastern  
Crusades.



tine. The most interesting was the third, in which Frederick Barbarossa, Philip Augustus, and Richard the Lion-Heart proceeded against Saladin. The fourth led to the conquest of Constantinople by the Venetians and allies. The rest were relatively unimportant.

General  
results of  
the Cru-  
sades.

The Crusades coincided with important economic changes, of which the Crusades were a part and to which the Crusades gave impetus. Travel made people broader, and the absence or death of many nobles gave opportunities for kings and cities to increase their power. The Crusades made the use of money common, and, more than all else, the Crusades developed the eastern trade very greatly.

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## Questions

1. Name and explain each of the reforms of Cluny.
2. Why was the bishop "literally serving two masters" (§ 558)?
3. Which was nearer right, Henry IV or Hildebrand?
4. Name all of the reasons that you can why the papacy was very powerful in the twelfth and thirteenth centuries; why it declined after 1300.
5. What was the Holy Roman Empire? What territory did it include in theory? in fact? How was the emperor chosen before the Golden Bull of 1356? after 1356?
6. Distinguish between the religious and the commercial character of the Crusades.

7. Compare the civilizations of the Moslems, the Byzantines, the crusaders, and that of America to-day in regard to art, business, learning, and moral standards.

8. Name at least five conflicts between East and West that preceded the Crusades.

9. How were the Crusades against the Saracens different from that against the Albigenses? (§ 510.) What did the first Crusade show about the Christian spirit of the crusaders and the ability of the people of western Europe to coöperate?

10. Could the Crusades have taken place earlier? three centuries later? Explain your answer.

11. Why was the third Crusade "the most interesting international expedition of the Middle Ages"?

12. Was there any advantage gained from the capture of Constantinople by the Venetians and their allies in 1204?

13. Did the Crusades do more to produce the new Europe of the thirteenth century, or did the Crusades chiefly represent the desire for the changes which actually developed in that century?

14. Explain the chief results of the Crusades.

## CHAPTER XX

### THE TOWNS AND TRADE

#### THE RISE OF THE TOWNS

**548. New Towns and Old.** — In the early Feudal Age, as we have seen (§ 503), most of the people lived on manors. In each manor there was a village inhabited by the peasants who tilled the soil for the lord of the manor. Some of these villages were on rather important rivers; others were on old trade routes that were now coming again into use. Still others were at important cross roads of travel, where two rivers joined or two trade routes crossed or a trade route crossed a river.

Develop-  
ment of  
manorial  
villages into  
towns.

The larger and more important towns of western Europe at this time did not grow out of manorial villages. They were old cities dating from the time of the Roman empire. London and York in England; Paris, Lyons, and Marseilles' in France; Co-logne' in Germany; Mi'lan and Florence in Italy were examples of Roman municipalities that, having slept through the preceding centuries, were now awakening to new life and activities.

Revival of  
old Roman  
municipal-  
ities.

**549. The New Commerce and the Growth of Towns.** — In the half century before the first Crusade trade had begun again between the villages of western Europe, on the rivers, and even from country to country along the coast. Between the first Crusade and the fourth the cities of northern Italy grew with amazing rapidity. Along the Rhine and other rivers feudal villages grew into towns, and on the northern coasts of western Europe great cities like Bruges (Bruzh), Ant'werp, and Ham'burg developed as the trade grew.

Influence of  
the Cru-  
sades on the  
towns.

Manufacturing and trade within the towns.

Merchants (§ 560) brought to the towns their stocks of goods, which they offered for sale in their shops. Artisans opened other shops in which they and their assistants manufactured by hand (§ 556) shoes, cloth, jewelry, furniture, or any *one* of a hundred other kinds of goods that had been used little by the people of the preceding centuries.

The feudal dependence of towns upon lords.

**550. The Towns and their Obligations to their Lords.** — Practically all of the towns, whether they had grown out of manorial villages or were old Roman municipalities, were controlled by feudal lords. Although a town grew large and rich, the inhabitants still owed, as *tenants*, dues and services which the lord could demand. A townsman, whether merchant or artisan, naturally objected to making payments for the protection that the lord was supposed to give, but which the town did not need, since it was able to protect itself better than the lord could protect it.

How the towns paid their feudal obligations in definite money payments.

In order to protect themselves against the lords, the towns first organized their members, usually through the guilds (§ 559). Then they insisted that the town as a whole should pay its feudal obligations to the lord in one payment. Then they asked that these payments should not vary from year to year.

The purchase of rights by the towns.

**551. How the Towns secured Rights.** — As a rule lords did not make concessions to the towns unless they needed their support. Since the towns were rich and the nobles were "land poor," it was usually possible for the towns to buy exemption from arbitrary payment and even to purchase certain rights as well, especially from the nobles who needed money for the Crusades.<sup>1</sup>

<sup>1</sup> In *Italy* the Pope helped the Lombard towns against the emperor, so that after 1176 (§ 532) they became practically independent. The emperors, especially Frederick Barbarossa, sold privileges to the towns in *Germany* in order to have money for his campaigns against the Lombard cities. In *France* the kings aided the towns against the more powerful nobles whom the kings were trying to control, but they helped the weaker



The towns wanted *charters* in order that they might know what rights they had, when payments should be made, and how many troops must be furnished if their lords made war. The lords often granted charters, but, at the same time, they limited the powers that the towns already had. Then would ensue a long struggle to increase the town's privileges; to secure freedom from the lord's intendant, that is, his representative; to gain the right of holding more frequent assemblies; to reduce the tax paid to the lord; or to increase the number of officials elected by the town. These charters survive to-day in the charters which every city obtains from the state government, or makes for itself with the consent of the state government.

The granting of charters.

The towns of the later Middle Ages may be divided into three different classes. Those of the first class never obtained charters. Those of the second class obtained charters which allowed them to pay their feudal dues annually in a fixed amount. They had many rights in doing business. The towns of the third class not only had economic and social rights but were self-governing. These *free cities* were called *communes*. In them developed the third estate, a merchant or burgh class, the "bour-geoi-sie'."

Three classes of towns.

## THE TOWNS AND THEIR CRAFT GILDS

**552. Appearance of a Medieval Town.** — If we had visited a medieval town in the later Feudal Age, we should probably have been able to see at a distance the tall belfry from which a watchman gave warning of an ap-nobles against their rebellious towns. In this way French cities never became independent like those of northern Italy and Germany. In *England* cities were not so large as those of the Continent but they helped the king against the nobles. They were rewarded by liberal charters and by admission to the parliaments which were called occasionally from the time of Edward I (1295), but they never became independent.

Walls, towers, and high buildings.

proaching enemy. If we had approached London from the east, we should have made out the high stone walls, the great White Tower, the tops of the taller houses, the towers of castles or other fortified town houses, and the spires of several churches, including possibly those of St. Paul's Cathedral. Crossing a drawbridge over the moat



Tower of London, Modern View.

surrounding a medieval town, we should have passed through the massive entrance gate, guarded by huge towers.

The main streets, its castles and its tenements.

Once inside, we should have been able to see but a short distance in any direction, for the streets were winding, and, as a rule, narrow. On either side of the main street were high dwellings, possibly tenements, with here and there the spacious town house that sheltered the family of a noble and hundreds of his retainers. In the still narrower side streets the houses might be of two stories instead of four or five, but they were likely to be well filled with people, for space was at a premium within the walls, medieval London, for example, covering less than one square mile.

**553. Conditions within a Town.**—

In wet weather it was wise to keep on the main street, which was paved, for the mud was quite deep on the lanes that led to the right or left. People necessarily stood aside to allow a drove of sheep to pass and did not mind if pigs roamed the streets devouring the refuse that was thrown from



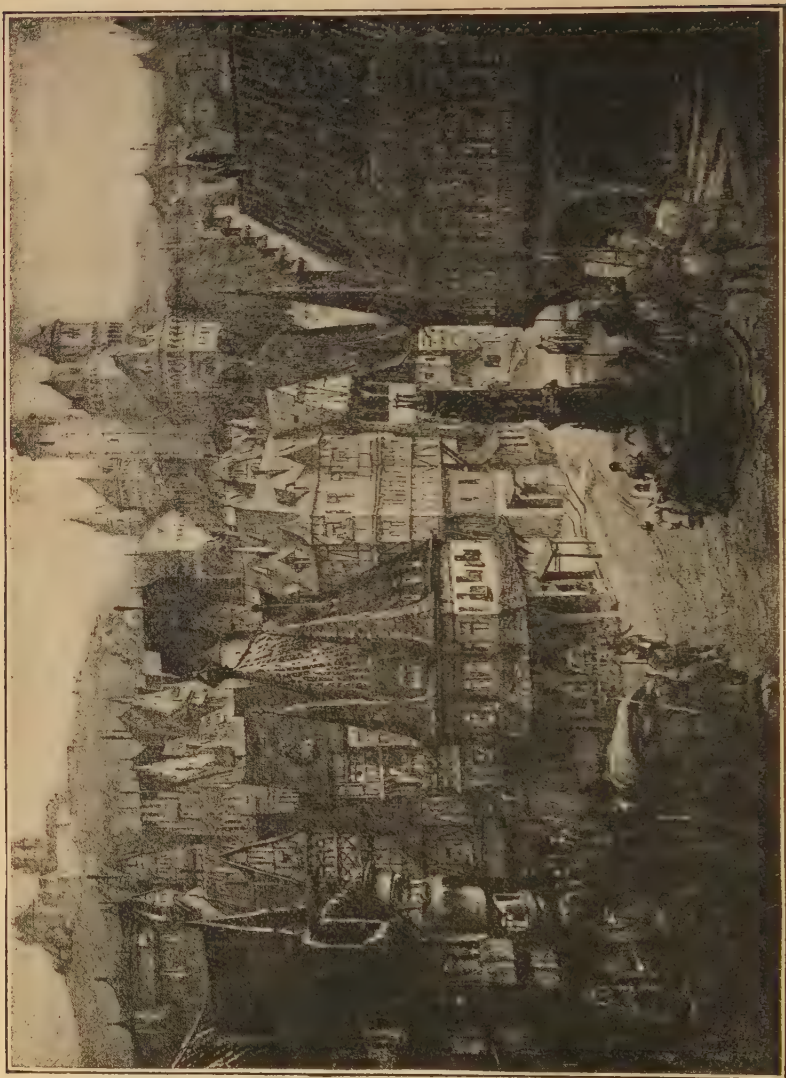
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Micklegate Bar, York, England.

doorways or from overhanging windows, since the pigs were good scavengers. These windows were likely to be open,



A Narrow Street.



A View within a Medieval Town.



for glass was still a great luxury, and light was needed in the rooms. If we had entered one of these houses, we should have found it cold and rather scantily furnished. The walls were usually of stone for at least the first story. As chimneys were almost unknown, we should probably have had an opportunity to see some building on fire, if we had stayed in town a month. In the rear of the finer houses were excellent little gardens containing a few flowers.

If we had ventured out after nightfall, we should have needed a bodyguard of stout attendants, well armed. We could have heard the night "watch," usually several

Danger on  
the streets.

men, calling the hours; but we might nevertheless have been attacked and robbed unless we were within call of the watch or had our own guard. As the streets were unlighted, we should naturally have carried our own lanterns. Even in daylight we should have been lucky to avoid trouble. Medieval towns were very disorderly; street brawls were numerous, noble fighting noble, rich and poor continually quarreling, and members of different factions being always ready to cut one another's throats.



A Medieval Town Hall.  
(Hôtel de Ville, Louvain, Belgium.)

**554. Some Public Institutions.** — A trip around one of the larger towns would have shown us many beautiful



Town halls,  
abbeys, and  
cathedrals.

and interesting buildings. The town hall, or Hôtel de Ville, was likely to be artistic and highly ornamented, especially in northern France, Flanders, or Germany. Church buildings were numerous, and, in the case of the larger abbeys, quite artistic. If the town was the capital of a bishop's diocese, we should have found a great cathedral looming above the houses of the people.

Squares,  
"crosses,"  
and public  
fountains.

At a point where three or more streets met we should have found an open space, or square. In many of these squares were "crosses" from which public announcements were made, or possibly wells or public fountains, from which the goodwife drew water for drinking and for washing. If one could afford it only wine, ale, or beer was used for quenching thirst. Water was not in great demand for bathing, but it was so used occasionally.

Use of a  
square as a  
place for  
unemployed  
workmen.

**555. A Medieval Employment Bureau. Business Streets.** — A visit to one of these "crosses" in the early morning would have shown a large number of men loitering about and talking. These were idle workmen, and the square was a medieval employment bureau, to which the masters came for employees.

How sepa-  
rate streets  
were oc-  
cupied by  
different  
businesses.

All of the masters in any one craft lived in the same street or quarter of the town.<sup>1</sup> Milk street, Bread street, Threadneedle street. Poultry street, Lime street, Shoe Lane, Distaff Lane, and Corn Hill are a few of the names that will be found even in the twentieth century on a map of London.

Use of home  
as a shop for  
both the manufac-  
ture and the  
sale of  
goods.

**556. Making and Selling Goods in the Craft Gilds.** — A master's house was also both shop and store. At the front were kept some of the goods that he had already finished. When a customer came to a master-weaver,

<sup>1</sup> The great retail street of London was Cheapside. When capitalists and bankers became numerous, they established themselves on Lombard street, named after the province of Lombardy in northern Italy from whose capital, Milan, many of the bankers came to England.



Amiens Cathedral.  
(Showing a Cathedral dominating a Town.)

for instance, the master called attention to the weight of his cloth, the excellence of the weaving, the fineness of the wool, and the beauty of the colors. If the customer was critical,<sup>1</sup> the weaver took him back into the noisy shop and showed him a similar piece of cloth that was being woven. He would call attention to the strength and the excellence of the yarn. He showed the customer that the color would not run. Fully satisfied, the customer would go away with his purchase.

Supervision  
of crafts-  
men by the  
craft gild  
and by the  
magis-  
trates.

The customer need not have been so critical in the Middle Ages, for the weavers would not have been allowed to use any but good materials, nor sell at a price that was excessive. All artisans were obliged to do their work where any one could see that it was well done. The buyers were protected not so much by laws made by the king or by the town magistrates as they were by the town association of artisans. We must now examine this remarkable medieval organization, the craft gild.

Workers in  
each indus-  
try were or-  
ganized into  
a craft gild.

**557. Craft Gilds and the Masters.** — The craft gild was a union of all of the workers of any one industry, usually those in any one town.<sup>2</sup> It was unlike the modern trade union, for it included masters as well as "laborers."

<sup>1</sup> "Sentimental admirers of the past are apt to imagine that the medieval workmen loved a piece of good work for its own sake and never scamped a job. Nothing could be further from the truth. The medieval craftsman was not called a man of craft for nothing! His knowledge of 'ways that are dark and tricks that are vain' was extensive and peculiar. The subtle craft of the London bakers, who, while making up their customers' dough stole a large portion of the dough under their customers' eyes by means of a little trap-door in the kneading-board was exceptional only in its ingenuity" (Salzman, *English Industries of the Middle Ages*, p. 204). This trick of the bakers reminds one of the fraud in the weighing of sugar for import by the Sugar Trust several years ago. See "The Case of the Seventeen Holes," *The Outlook*, 92 (1909), 25-38.

<sup>2</sup> Sometimes Parliament or the king tried to force any set of craftsmen, as the weavers, in different towns to form a national association, chiefly for the reason that, so united, they could be supervised more easily by the national authorities.

In almost every important English town there was a weaver's gild, a baker's gild, a shoemaker's gild, a saddler's gild, and a half hundred others.

In each business there were three classes of workers. First were the *masters*, who had shops of their own and hired others to help them. They really controlled the gild; for they were the mature and important business men of their craft. No one could become a master until he had proved to the satisfaction of the members of his gild that he could do a full amount of excellent work within a given time. He must usually complete some "master-piece" before he was enrolled as a master.

Position and power of the master.

**558. Journeymen and Apprentices.** — The master had two kinds of assistants, the journeymen and the apprentices. The *journeymen* were regular workmen, employed at a regular wage for a term of months or years. The hours were long, in summer from five in the morning to seven in the evening. The journeymen must be men of good character and skillful. They could not be discharged arbitrarily, nor could they leave their master during the time for which they had agreed to stay.<sup>1</sup>

Qualifications, skill, and obligations of the journeymen.

If a father wished his son to learn a craft, he bound him out to a master as an apprentice. For a period of years, usually seven, *apprentices* worked for their board, lodging, and clothing, living at the homes of the masters. In order that there should not be, in the future, too many workers in the craft, the gild limited the number of apprentices, very much as some modern labor unions limit the number of their workers.

Provisions for boys that were learning trades.

**559. The Gild in Business and in Politics.** — The medieval gild<sup>2</sup> not only occupied a particular street or quarter

How the medieval gild controlled business.

<sup>1</sup> They usually lived at their own homes, for most of them were heads of families. Occasionally, of course, masters failed to keep their contracts, and occasionally also all journeymen went on strike, possibly for better wages or for shorter hours.

<sup>2</sup> Each gild usually elected its own gild officers and had courts.

of a town, but, as we have seen, it made most of the regulations about masters, journeymen, and apprentices. It forbade the use of poor materials, tried to prevent careless work, and forbade night work, chiefly because work by candle light was likely to be poorly done and inspec-



The Cloth Hall of Bruges.

tion was difficult. Prices were usually regulated by the guild with the consent of the magistrates.

Important  
part played  
by guilds in  
the politics  
of the com-  
munes.

If any guild was far more important than any other, as, *e.g.*, the cloth guild at Bruges, in Flanders, that guild usually chose the mayor or burgomaster, other magistrates, and members of the town council. In many communes (§ 551) associations of craft guilds and merchant guilds had all of the rights of governing the town.

We can see from even this brief survey of the guilds that they were important and powerful organizations. Naturally they abused their power. Naturally their members,



being human, were selfish. Naturally, in time, they ceased to be as necessary or as useful as they had been. Toward the close of the Middle Ages they declined, but many of them, especially on the continent of Europe, kept their legal rights and privileges until the time of the great French Revolution.

Abuses of  
gild privi-  
leges and  
decline of  
the gilds.

## LOCAL AND GENERAL TRADE

**560. Merchant Gilds.** — Goods were carried, to some extent, from one town to another. Sometimes this was done by peddlers, sometimes by more important persons, for instance the merchants themselves. Usually the traders were members of some merchant gild, banded together to control trade within each town and to protect themselves when transporting their wares.

Organiza-  
tions of  
traders.

These gilds became exceedingly powerful. From the towns they gained the exclusive right of trading within the town. From the English king English merchants tried to obtain monopolies of certain kinds of trade. For example, they tried to gain sole rights to carry goods along the Seine river, or exclusive control of the trade from their country to Spain or to cities along the Rhine.

Monopolies  
of merchant  
gilds.

**561. Local Markets.** — In almost every town there was a market place. One or two days a week were set aside, by law or by custom, in order that goods made by the craftsmen might be exchanged for farm produce. Chickens, doves, sheep, wool, hay, shoes, cloth, and other products might be brought to any general market. No farmer was allowed to sell his produce on the way to market, nor on any day except market day. In other words all sales were made in a place where every buyer and every seller had an equal chance. In medieval times a great deal of emphasis was placed on the phrase, a "fair price."

Market and  
market  
days.  
Control of  
exchanges.

Restrictions  
on trade.

Farmers and town merchants were obliged to pay the lord of the manor for the privilege of selling their products. The town magistrates frequently decided what

prices should be charged.<sup>1</sup> Of course most of these restrictions hindered rather than helped trade.

Fairs as  
general or  
as national  
markets.



© Underwood and Underwood.

A Paris Market, Modern View.

**562. Medieval Fairs.** — What the local market was to a town, a fair was to a county or country. Once a year merchants from distant areas would get together to trade surplus stocks of goods which they had bought from local artisans, obtaining in exchange other goods

needed by their local customers. In the famous fairs of Cham-pa'gne in eastern France men of all nationalities came to exchange goods; "textiles of silk, wool and linen; minor manufactures and jewelry; drugs and spices; raw materials, like salt and metals; leather, skins and furs; foods and drinks, live stock and slaves."<sup>2</sup>

The English fair at *Stour'bridge* lasted nearly the whole

<sup>1</sup> Since it was difficult to prescribe the exact price at which bread, for example, might be sold, the government arranged a plan called the "Assize of bread." By this scheme the price of bread, or the size of the loaf, varied with the price of wheat. This reminds us a little of the regulation of some modern cities compelling bakers to stamp upon a loaf its weight and fining any baker for selling bread without such a stamp or loaves that are below weight.

<sup>2</sup> Day, *History of Commerce*, p. 67.

month of September. There was a miniature town of many streets lined with stalls and tents. Some streets were named after the goods sold, others for the county or nation from which the merchants came. The Hanse towns (§ 564) were well represented, and usually there were traders from far-away Genoa and Venice. In some of the streets were sideshows, as in the exhibit "fairs" or expositions of the nineteenth or twentieth century. Modern "fairs," as those at Philadelphia (the Centennial Fair, 1876), at Chicago (Columbian Exposition, 1893), and at San Francisco (Panama-Pacific Exposition, 1915) are survivals of the medieval fair. To many people the chief value of the medieval fair was in the opportunity to meet other people and to find unusual amusement.

The English fair at Stour-bridge.

**563. English Wool and the Wool Trade.**—Stour-bridge is near the best wool district in England. In the early Middle Ages England produced a great deal of the wool used in central-western Europe. Many landowners had some sheep, while some of the monasteries had large flocks. A little of this wool was used in spinning and weaving in the homes of the people, but most of it was exported, especially to the Flemish towns across the English Channel. *Industrially, commercially, and politically wool and the wool trade were of the first importance in the history of England during the later Middle Ages.*

The great development of wool growing in England.

Industrially, wool was important because it gave the landowners a chance to raise a commodity that had a real money value. Although there was a temptation to use agricultural lands for wool growing (§ 663), the profits from wool usually outbalanced any losses due to the smaller crops of wheat and other farm products.<sup>1</sup>

Industrial importance of wool.

<sup>1</sup> At present the Lord Chancellor of England has a seat in the House of Lords which is called the "woolsack," from the seat or cushion of wool. This stool was placed in the chamber occupied by the peers as an emblem representing the chief source of their wealth.

The Flemish wool trade.

Commercially, the wool trade gave England wealth, brought her closely into touch with the most enterprising cities of northern Europe, and helped to give her the advantages of the continental civilization. For many years English wool was taken to Flanders, part of it being brought back in the form of fine cloth. Under the last of "the three Edwards" many Flemish weavers came to England. In time England learned to weave all of the fine stuffs that she needed.<sup>1</sup>

Union of the Hanseatic towns in northern Europe.

**564. The Hanseatic League.** — In the early part of the fourteenth century Hamburg, Bremen, Lübeck, and many other cities of northern Europe, at one time nearly one hundred, combined in order to protect their merchants from pirates and their business from overlords and the emperor. Beside its own cities the Hanseatic League<sup>2</sup> had depots as widely separated as London in England, where their headquarters were known as the Steelyard, Bruges in Flanders, and Nov'go-rod in Russia.

<sup>1</sup> England's expenses during the wars with the Welsh (§ 593), the Scotch (§ 595), and particularly the French (the Hundred Years' War, §§ 601-604) were paid in part by taxes on the wool trade. Without wool England's *political* as well as industrial development would have been much slower than it was. Commercially, of course, England was at this time less developed than the Flemish and the Hanse towns.

<sup>2</sup> Leagues of cities were common in the Middle Ages. In England there was a union of five seacoast towns with special agreements and privileges regarding trade. These were called the Cinque ports.

Naturally, the largest and most powerful of the city leagues were in the Holy Roman Empire, where the feudal nobles still maintained their authority. The emperor was the overlord of the nobles and the cities rather than the king of the country. The first of these leagues was formed by the large and wealthy cities of the Po valley in northern Italy, and was called the *Lombard League* (§ 532). It was organized to protect the cities from their enemies, but it helped the cities to build up their trade and to extend their territories. In the upper Rhine valley the cities joined together for protection as well as trade, since the nobles of that part of Germany had united in order to control the emperor and the cities. Cologne was the leading city of this *League of Rhenish Cities*. The Hanseatic League was of course the largest and most powerful league in the Holy Roman Empire.

They fitted out war vessels, dispatched large fleets of merchant ships on important voyages, and made treaties of defense, alliance, or commerce with outside cities or countries. They controlled the commerce and the politics of northern Europe for several centuries.



**MEDIEVAL TRADE ROUTES  
BETWEEN NORTHERN AND SOUTHERN EUROPE**  
(Important Hanseatic Towns underlined.)

In time the league declined, especially after the Dutch people (§ 696) began to gain a monopoly of the carrying trade in northern and western Europe. The larger cities of the Hanseatic League, Bremen, Hamburg, and Lübeck, remained independent and are now states of that important confederation which we know as the German empire.

**565. Trade Routes across Germany and the Alps.** — If a traveler were anxious to follow the routes of trade from Hamburg south to Venice and Genoa, he would do one of four things. He might join a caravan of merchants

Decline of the league. The survival of free cities in Germany.

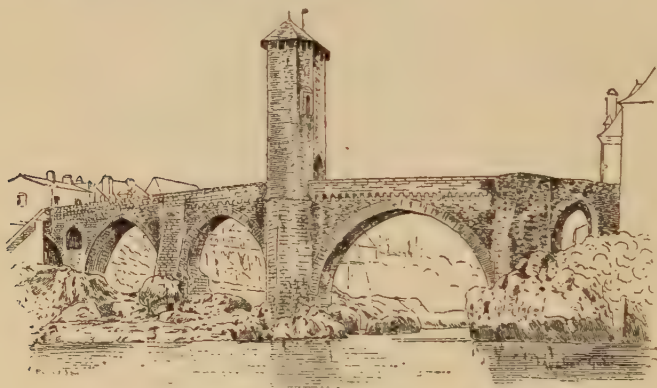
The Augsburg-Alps route.



journeying southward over the exceedingly rough roads through the important medieval towns of Nu'rem-burg and Augs'burg, and thence across the high Alps to Venice.

Robber  
barons of  
the Rhine  
valley.

If he went with some traders by way of the Rhine river he would find that the robber barons would come down from their strong castles on the cliffs, take a part of the traders' wares as tolls or as booty, and retire to their fastnesses, secure against attack.



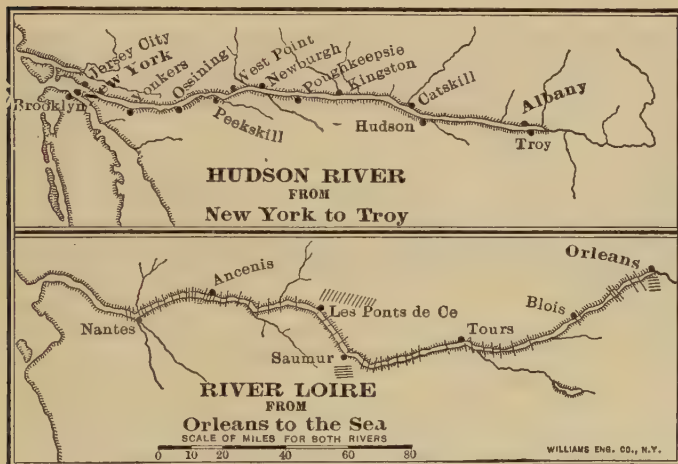
Medieval Bridge at Orthez.

Bruges the  
commercial  
center of  
northern  
Europe.

**566. The Sea Voyage from Bruges to Venice.** — He might journey by sea from Hamburg to Bruges. He would find Bruges the commercial center of northern Europe and the most important depot for Hanse goods outside of the Hanseatic League. Her harbor would be filled with Hanse ships which had transported furs and other products of the Baltic region and with English ships that brought wool and hides, carrying back cloth and the products of southern Europe or the East. If he arrived at the right season, he would be able to go by sea to Venice on the fleet which once a year came to exchange the products of the Orient for those of the North. This was the third way of reaching Mediterranean ports.

567. A Journey across France. — A fourth way by which he might journey from the North Sea to a Mediterranean city would take him first from Bruges to Paris. He would find the roads better as he went farther south, the old Roman roads of France being still in use. Bridges also would be finer in southern France than in northern

Roads and  
tolls. 4



From Day's "History of Commerce," Copyright by Longmans, Green & Co.

Number of Tolls collected on a French River.

(Each line shows that one toll was collected. Not all wares were subject to every toll, however. The distance from Orleans to Nantes is about the same as that from New York to Albany.)

Europe. Every time that he crossed from one barony, or manor, to another, the steward of the lord would collect tolls from every merchant or traveler in the company with which he was traveling. He might be stopped several times a day to pay tolls. In this respect France was exactly like every other country of Europe. This custom survives in the "oc-troi" duties collected at the gates of Paris, Vienna, and most other cities of France, Austria, Italy, and Spain.

Paris.

When he reached Paris, he would find this town lively and enterprising, larger than London, more attractive than Hamburg, less commercial than Bruges, and much torn by frequent quarrels between the factions of the French nobles.

Milan and  
the duchy  
of Lom-  
bardy.

From Paris he would travel up the Seine, down the Saône river to Lyons, thence by river to Marseilles or



The Grand Canal with Rialto Bridge, Venice.

overland to Milan. He might stop to investigate the wonderful manufacturing shops of Milan or to examine the still more wonderful vineyards, irrigation systems, and farms that were making her a wealthy and famous city.

Venetian  
empire and  
trade.

**568. The Venice of the Middle Ages.** — The most powerful city of the Middle Ages and one of the most fascinating then and now is that city of many canals, the queen of the Adriatic, Venice.<sup>1</sup> When the Crusades

<sup>1</sup> Protected by the swamps with which she is surrounded, Venice had grown and had devoted her attention to trade on the Adriatic Sea. Every

began, Venice furnished vessels for the crusaders. She gained trade concessions in eastern cities, notably Tyre. On the fourth Crusade (§ 540), she seized many of the islands and commercially important provinces of the Byzantine empire.

Although Venice was nominally a republic, the wealthy aristocracy gained absolute control of the government. The poorer people were deprived of citizenship. Venice was ruled through a doge, or duke, selected by the aristocracy, but the real authority was in the hands of an ambitious and arbitrary senate.

Aristocratic and arbitrary government of the Venetian republic.

In early years horses were allowed in the streets of Venice but later they were barred from the narrow streets and the steep bridges. In the Middle Ages, as to-day, almost every one in Venice traveled by gondola, the present rigid and arbitrary rules of the boatman's guild being a survival of the medieval guild rules.

Horses and gondolas in Venice.

### TRADE WITH THE EAST — MONGOLS AND ARABS

**569. Articles of Luxury imported from the East.** — The importance of Venice, and to a less degree of Genoa, grew out of the Levantine, or eastern, trade. When the crusaders came back to their old homes, they brought with them a knowledge of new foods, richer and more varied than the simple diet of the western Christians. Gradually there was developed a trade in pepper, which made the old plain foods taste better; in sugar, which came to be used by the wealthy in place of the honey that poor people still used for sweetening food; and in spices, such as ginger, cinnamon, cloves, and mace. In time tea came into use to some extent.

New food-stuffs and spices imported from the East.

year a gold ring was dropped into the Adriatic amid great pomp, signaling the marriage of Venice to that body of water, from which she drew her wealth.

Manufactured articles of luxury.

The richer people of western Europe now began to desire the rich cloths and rare ornaments that were used by all eastern persons of rank. Among the articles of luxury imported from the East were silks, velvets, and satins, cloths embroidered with gold thread or studded with jewels, vases and tables, enameled or richly carved.

Cloths and raw materials sent to the East.

**570. What the Italian Fleets carried to the East.** — Setting out from Venice, Genoa, or Pi'sa, a medieval merchant fleet would sail slowly eastward. Every vessel must be ready to defend its cargo, for there were pirates on every sea. The vessels would be fairly well laden with the products of western Europe. There would be fine linen and woolen cloths from Flanders or England, and some goods manufactured in the cities of northern Italy. Most of the cargoes would consist of raw materials, quantities of wheat, and other foodstuffs being sent to the Orient. Hides, wool, silver, and tin were also exported from the West.

Exchange of eastern for western products at Constantinople, Antioch, or Alexandria.

These goods would not be carried to the far East but would be exchanged for oriental products at one of the cities of the eastern Mediterranean, probably at *Alexandria*, or at *Antioch*, or at *Constantinople*, for those three cities were the terminals of the eastern land trade routes to the East and the natural depots at which eastern products were exchanged for those of the West.

Route to India and the Indies via the Red Sea.

**571. Eastern Trade Routes.** — The trade by way of *Alexandria and the Red Sea* in the Middle Ages followed about the same route as that which was used by the people of the ancient world (§ 112); a route not radically different from that taken by the commerce which to-day flows through the Suez Canal. In the fourteenth century Saracen merchants sent their goods up the Nile river by boat. They were then transferred to a camel train, which took them to the Red Sea and then placed them on sea-



going vessels to be carried to India, or to the spice islands, or to other East India islands, southeast of Asia.

From Antioch or from Tyre the merchant followed a still older route via *the Euphrates river and the Persian Gulf*. This same journey was made in almost the same way by merchants under those Babylonian kings who first established commercial empires (§ 56). Transportation by this route was more expensive than the trip through Alexandria, for the long journey by caravan from Antioch to Bagdad cost more than the water voyages by boat. Every night the loads were taken from the weary animals and every morning they were replaced on their patient backs. Naturally only goods that were valuable in small bulk could be carried by caravan.

Caravan route via the Euphrates river and the Persian Gulf.



MAIN ROUTES TO THE EAST

The routes through Constantinople by way of *the Black and Caspian seas* were even more expensive than those through Antioch and Alexandria. The map shows us where these routes took the merchants, one leading him to India and the other to China.

Routes through Constantinople.

**572. Marco Polo, the Greatest Medieval Traveler.** — The northern route to China was not used very much before the days of a great Venetian traveler, Marco Polo. Marco Polo accompanied his uncles across the mountains, plains, and valleys of central Asia to the court of a Mongol emperor, Ku'blai Khan, who ruled most of Asia at this time, 1271 A.D. This emperor was anxious to bring from the West a hundred missionaries and teachers who would

The Polos are attracted to Cathay by Kublai Khan.

Christianize his people and teach them the arts known in Europe. Later the Chinese obtained some help.

Return of  
Marco Polo  
and the  
story of his  
travels.

Marco Polo lived nearly twenty years in Cathay, or China, holding many positions of honor and influence under Kublai Khan, for whom he undertook extensive trips. When the Polos returned to Europe they went by sea, visiting the spice islands, and following the Red Sea to Egypt. After his return, Marco Polo was captured by the Genoese, who hated all Venetians. In prison the story of his travels was written down; Europeans thus became acquainted with the size, the attractions, and the products of China, India, and other countries of Asia.

The con-  
quests of  
Genghiz  
Khan and  
his descen-  
dants.

**573. The Mongol Empire.** — In Marco Polo's time and for at least a century afterward many travelers and merchants from Europe visited Cathay. It was possible to make this long, difficult journey because the Mongols had conquered all of the wild tribes of the interior of Asia and had established a great empire, stretching from the Pacific Ocean westward to the Vis'tu-la river in central Europe.<sup>1</sup> This empire had been founded by the grandfather of Kublai Khan, who is known in history as *Gen'ghiz Khan*.<sup>2</sup>

Mongol  
attempts to  
secure help  
and civiliza-  
tion from  
Europe.

Kublai Khan and his brother tried to gain help from Christian princes, the latter asking St. Louis (§ 599) to aid him against the Arabs, but St. Louis was afraid to ally himself with a barbarian even against an infidel.

<sup>1</sup> The Mongol empire did not last because it was very large and not well organized. It was revived by *Ti-mur'* (Tamurlane) about 1400 A.D. In *India* descendants of Timur ruled for several centuries (the great Moguls). The greatest of these Indian Moguls was *Ak'bar*, a contemporary of Queen Elizabeth.

<sup>2</sup> The descendants of Genghiz Khan added territory in China, in the West, and in the Southwest. They conquered Russia, which remained under Mongol rule for two centuries and a half. Everywhere, when cities were captured, all inhabitants, men, women, and children, were massacred. After Mongol rule had been established in any territory, most of the leaders showed themselves fairly enlightened.

The Europe of the Middle Ages was not ready to undertake the "civilization" of Asia, for it was too busy developing its own civilization.

**574. Direct Contact through Trade with Near-by Moslem or Arab Civilization.** — Europeans did not gain as much from the Mongols as they did from the Arabs. Trade with the Mohammedâns carried the Italian merchants to Syria and Egypt. It brought them into close contact with the Arabs in northern Africa, in Sicily, and in Spain. This contact with Moslem civilization taught the people of western Europe many things, for the Moslem civilization of the early Middle Ages was notable for its industrial arts, its agriculture, its science, and its culture.

Saracenic influence through trade with Sicily and Spain as well as the East.

**575. Arab Industries.** — The Arabs manufactured many articles of luxury that were desired by the nobles and wealthy burghers of western Europe. From their extensive mines and quarries they extracted silver and iron, marble, and other fine stones. Spanish armor and the blades of Toledo were famous throughout the world. Da-mas'cus was noted for its damask, Mo'sul for its muslin. Enameled pottery and glazed porcelains were made in many places, the islands south of Spain giving their name to the ware called ma-jol'i-ca. One traveler counted 600 villages and cities in one part of Spain devoted to the silk industries. The Moorish method of preparing leather still gives its name to Morocco leather. The Arabs brought to Spain the manufacture of silk and linen paper and a knowledge of the use of windmills. In the industrial arts the medieval Arabs were preëminent, as were the Egyptians in early historical times (§ 50).

Articles of luxury manufactured by the Saracens.

**576. Arab Agriculture.** — The countries occupied by the Mohammedans had been famous for their agriculture in ancient times.<sup>1</sup> Under the Mohammedans agricultural prosperity revived, in the valley of the Nile, in

Skill in agriculture and in horticulture.

<sup>1</sup> See §§ 43, 51, 105, 308.

Egypt, in Sicily, near old Carthage, and in Spain. The Arabs made a scientific study of agriculture, as the Carthaginians had done. They devoted especial attention to horticulture, many varieties of roses being introduced by them into Europe.

New foods  
and  
methods  
introduced  
by the  
Saracens.

From the Arabs in Sicily and in Spain Christian peoples learned better ways of cultivating grains and fruits. As the Mohammedans brought to southern Europe new semi-tropical plants, western Europe became acquainted with sugar cane, with mulberry trees and the silk worm, with apricots, oranges, lemons, buckwheat, asparagus, melons, and other foods.

Skillful use  
of old  
sciences  
and new.

**577. Arab Science.** — In the early feudal period the Arab scholars were more learned than any others. From the Greeks they borrowed mathematics and philosophy (§§ 262–267). Following suggestions of old Greek mathematicians, they developed the subject of *algebra*. They made such excellent use of a simplified system of numerals invented by Gerbert, a Frenchman, afterward Pope Syl-ves'ter II, that to this day we call these numbers *Arabic numerals*. They changed the false science of alchemy into a real science of *chemistry*. They studied *anatomy*, being several centuries ahead of the peoples of western Europe in general surgical knowledge.

Influence  
of Spanish  
libraries  
and uni-  
versities.

**578. Arab Culture.** — One of the caliphs of Spain brought together at the university at Cor'do-va a collection of manuscripts rivaling the great library of the Ptolemies at Alexandria (§ 217). Of him one writer says: "None among the sovereigns of the Renaissance showed himself more liberal and more enlightened than this Arab prince of the tenth century."<sup>1</sup> It was at this university of Cordova that Christian scholars from western Europe learned to study Aristotle (§ 614). In Spain these scholars found a wonderful architecture which we know as

<sup>1</sup> Lavissee et Rambaud, *Histoire generale*, I, 781.

**Moorish.** Although much of this Moslem civilization was superficial, and the Arabs gave undue attention to articles of show and of luxury, they had an important influence in teaching and in arousing the western Europeans of the twelfth and thirteenth centuries.



Court of Lions, Alhambra, Spain.

(An example of Moorish Architecture.)

**579. Summary.** — Medieval towns grew out of manorial villages or old Roman municipalities, especially during the period of the Crusades. Although every town owed allegiance to an overlord, some gained by charter more privileges than others. There were three classes of towns, those without special privileges, chartered towns with economic rights, and self-governing communes.

Medieval towns were small, with narrow streets, rather high buildings, and walls to keep out enemies. Although dirty and disorderly, many of them had fine castles or "hotels," the homes of important nobles, and beautiful

**Rise of the towns.**

**The towns and business.**



churches or abbeys. Each town manufactured many goods. The industrial, or craft, guilds were made up of masters and journeymen, assisted by apprentices. Goods were made during the daytime, in plain sight, and the product must conform to regulations made by the guild or by the government.

Medieval  
trade roads  
and tolls.

Selling within the towns and trade between towns was controlled by merchant guilds. There were local markets and general wholesale markets, or fairs. Certain cities united in leagues to protect themselves from pirates and from avaricious, plundering nobles. The most important leagues were the Hanseatic League, the Lombard League, and the Rhenish League. Bruges and Venice were, however, more important commercial cities than any others in medieval Europe. All merchants and travelers were obliged to pay tolls at every village or city. As a rule the roads were wretched, and rivers were used as much as possible.

External  
trade and  
the  
Saracens.

After the beginning of the Crusades trade sprang up between the East and the West. The most desired products were the spices from the East Indies. There were three routes, one by Alexandria and the Red Sea, one by Antioch, Bagdad, and the Persian Gulf, and one by Constantinople to India and also to Cathay, the most important part of the great Mongol empire. From the Arabs, who were even greater traders than the Venetians, western Europe not only obtained fine products and new plants, but it learned new methods of manufacture and agriculture, borrowed new sciences, and acquired new interest in learning.

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5. Medieval tapestries. Addison, *Arts and Crafts in the Middle Ages*, 154-178.

6. The town market. Green, *Town Life in the Fifteenth Century*, II, Chap. II.

7. Fairs. Day, *History of Commerce*, 63-69.

8. How goods were sold in the Middle Ages. Tappan, *When Knights were Bold*, 247-275.

9. The Hanse Steelyard in London. Zimmern, *The Hanse Towns*, 179-201.

10. Medieval travelers. Jusserand, *English Wayfaring Life, XIV Century*, 90-131.

11. The trade of Venice. Brown, *The Venetian Republic*, 75-81.
12. Luxuries imported from the East. Cheyney, *European Background of American History*, 9-21.
13. Medieval ships and navies. Cutts, *Scenes and Characters of the Middle Ages*, 470-486.
14. Marco Polo. Bolton, *Famous Voyagers and Explorers*, 73-119.
15. The Civilization of Islam. Munro, *Medieval History*, 87-92.

### Questions

1. What is a town charter? Why did the medieval towns have charters? Why do our modern cities have charters? Explain the difference between the three kinds of medieval towns.
2. Were the medieval towns better than the city slums of our day? Why were the medieval towns of such importance in world history?
3. Compare the craft gild, the merchant trading companies, the modern trade union, and the modern corporation.
4. Compare medieval industry with modern manufacturing in regard to capital, classes of workers, extent of products, machinery and methods, craft supervision, and governmental supervision.
5. Do we use either the continental or eastern trade routes of the Middle Ages? If not, why not? Trace all of these routes on a map.
6. Why do we have no leagues of cities to-day? Do you imagine that the medieval leagues used protective tariffs?
7. What was the importance of the Levantine trade to the Italian cities; to the people of western Europe: (1) In arousing and in broadening medieval Europe; (2) In its influence in the new world?
8. Show in detail what medieval Europe owed to the Arabs.

## CHAPTER XXI

### THE RISE OF THE NATIONS

#### THE DECLINE OF POLITICAL FEUDALISM

**580. The Nature of the Feudal State.** — During the Feudal Age western Europe was divided into the Holy Roman Empire and a number of countries under kings. The chief overlord of the empire was called the emperor. France and England were the most important of the countries ruled by kings. The chief vassals of the kings were in many cases called dukes. Under the dukes were barons. Now a feudal king had very little power. The nobles of his country were, in fact, exceedingly anxious that his power should be as limited as possible; for then their power and influence would be greater. In other words, as feudal king the king was usually a mere figurehead in his own country.<sup>1</sup> He was the chief overlord, or *suzerain*. He was not a sovereign, that is, a real monarch or king. Any country that had the feudal system, with many sets of vassals and the king as the chief overlord, was called a *feudal state*.

The high office but limited power of the feudal king, a suzerain.

**581. How the Crusades and the New Trade influenced Political Feudalism.** — For two centuries before the beginning of the Crusades, western Europe had been governed by her great nobles rather than by her kings. There were as many systems of law in each country as there were feudal manors, baronies, or duchies that were really

Subordination of national to local interests.

<sup>1</sup> A king was usually powerful as a duke or earl or count. For example, the king of France was duke of Francia and for several centuries had more power as duke than as king.

self-governing. Laws were enforced, as well as made, not by the king or his representatives, but by the barons or the dukes. These local rulers maintained order in their territories. From their courts there was no appeal (§ 494). This kind of government did very well at a time when people of one locality had very little intercourse with their neighbors, except in case of war; but, when all joined in common enterprises like the Crusades or began to trade with one another and with distant countries, they needed something more than such a purely local and rural system of government. With the development of business it was necessary to have more uniform laws regarding trade. The traders must be better protected on their journeys, so that robbers could not seize their goods.

Slow growth  
of that real  
unity of a  
people  
which  
makes them  
a nation.

#### 582. How a Nation is Different from a Feudal State. —

It would be impossible, naturally, for a people who had never had any interests outside of their own little community to become interested at once in the affairs of people of other communities within their country. Only gradually did they become accustomed to buy their goods from people outside of their towns or manors. Centuries elapsed before they learned to look at things from any point of view except that of their locality. It took still other centuries to make all of the people of any country really united, *one people*, under a common government.

Develop-  
ment of  
nations and  
national  
patriotism.

At first they were loyal to the local rulers. Gradually they realized that they must support the national king instead of the local lord. Then in time they developed a national patriotism. After a few centuries they came to believe that there was no crime so heinous as a failure to support their king. Even to-day national patriotism means a loyalty to a nation's rulers in war rather than a support of the nation's best interests in peace. In time, the common interests of the people of most European



countries became so numerous that the people were really united. They had become *nations*.

**583. Increase of Royal Power.** — In the transition from a feudal state to a nation, particularly in France and England,<sup>1</sup> there were two ways in which the kings increased their power at the expense of the nobles: (1) The nobles no longer held the only courts. In fact, after a case had been tried in the court of a baron, it could be appealed to a court of the king. So the king's court and not the courts of the nobles gave the final interpretation of the laws. (2) The nobles no longer collected, exclusively for their own use, duties or taxes on goods passing through their estates, although they sometimes did that for the king. More frequently the duties and taxes were collected for the king by royal officials.

Two forces

#### POLITICAL DEVELOPMENT OF ENGLAND (1066–1350 A.D.)

**584. The Norman Conquest of England (1066 A.D.).** — During the Feudal Age the political development of England was influenced greatly by the rulers and people who came to her from France, or by her relations with France. The Angles and the Saxons (§ 425) and the earlier Danes (§ 467) had been barbarians. In 1066

Contrast between Norman conquest and earlier conquests.

<sup>1</sup> In western Europe during the period from 1000 to 1350 A.D. England and France were the only countries that were really becoming nations. In Germany the conflicts between the empire and papacy did not leave the emperors time and energy enough to keep the great German nobles in order or to establish national courts that should reduce the power of the nobles.

Italy was divided into a Norman kingdom of Naples in the South, the papal states in the center, and in the North numerous cities under the overlordship of the emperor. Italy could neither unite nor develop a national spirit until the nineteenth century.

In the Spanish peninsula the Christians of the North were gradually driving back the Moors. Numerous petty Christian states were therefore arising in the northern and western part of the peninsula, but these found it impossible to unite until the fifteenth century (§ 650).



William's Fleet crossing the Channel.



The Battle of Hastings.



Flight of the English.

England was invaded by Normans, who were more cultured than the English. The duke of Normandy from the northern part of France claimed that the English throne had been bequeathed to him by the late king, Edward the Confessor (§ 467 *n.*). The English lords, however, had already selected as king a leader named Harold.

*William of Normandy* had already distinguished himself in his little duchy of Normandy as a brave soldier, a skillful statesman, and a born ruler of men. As soon as he learned of the death of Edward the Confessor, William prepared to enforce his claim to the English throne by bringing to England a large force of archers and mailed horsemen. His army met that of Harold at Sen'lac near *Hastings* (1066 A.D.). Although Harold's force was much smaller, it held a strong position on a hill. Time after time the Normans were repulsed, until, pretending to flee, they drew Harold's men into the valley. Harold fell, his eye and brain pierced by an arrow, and his army was defeated. The way was now open to William, who was crowned king of England on Christmas day, 1066, in Westminster.<sup>1</sup>

William the Conqueror.

This Norman invasion or "conquest" brought England into close relations with the trade, the politics, and the religion of the rest of Europe. It is one of the most important facts in English history.

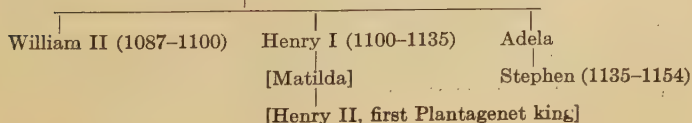
Importance of the Conquest.

**585. Feudalism under William the Conqueror.** — William defeated all who rebelled against his authority and ruled England with a strong hand. He took the lands of his enemies, distributing them among Norman

William's rule.

<sup>1</sup> The Norman kings were

William I (1066-1087)



New form  
of feudal-  
ism.

nobles ; but, as he refused to give any noble extensive possessions in any one place, no noble could rival the king in power, as the dukes of France and Germany rivaled their king or emperor. Every noble who swore allegiance to his immediate overlord was obliged to swear superior allegiance to the king. This was a form of feudalism very different from that in use on the Continent (§§ 475-479), a form which made the English kings real rulers of England, while the French king and the German emperor were often figureheads. *William made every English landholder, noble or freeman, take oath (the Salisbury oath) that he would serve and obey the king before he served or obeyed any one else.*<sup>1</sup> William was really a national leader, therefore, because he could call directly upon any noble or freeman.

William  
maintains  
the old pop-  
ular institu-  
tions.

**586. The Rights of the People under the Normans.** — William did not interfere greatly with the local assemblies and courts of Saxon England (§ 470). By keeping alive these evidences of popular government and by continuing the old citizen army of the English, he prevented the barons from becoming overpowerful, as they had become everywhere on the continent of Europe.

Henry I  
issues an  
important  
charter of  
liberties.

When William's youngest son Henry I wished to gain popular support against his oldest brother, he granted to the people a *charter of liberties*. It was a very vague and unsatisfactory promise that he made, but, in later reigns, the people always claimed rights under the charter of Henry I.

Norman  
kings begin  
to get con-  
trol of the  
county  
govern-  
ments.

In the century after William the Conqueror's time the kings paid less attention to the town meetings and county courts. These popular bodies were neglected, the coun-

<sup>1</sup> In the Domesday Book William made a census of all lands and persons. This record made it possible for him to know what taxes to levy on each landholder, and the Domesday Book was naturally unpopular. It is, however, the chief source of our knowledge of Norman conditions.







ties being brought under the king's personal direction by the appointment of *county sheriffs* and other officials responsible to the king.

**587. The First Plantagenet King, Henry II.** — In 1154, Henry of Anjou, grandson of Henry I, became king of England as Henry II. Henry is the first of the line called Plan-tag'e-net or An'ge-vin kings. Before he became king, Henry was the feudal overlord of Normandy, An'jou, Aquitaine, and other great duchies of France. He actually controlled six times as much territory in France as the French king. These extensive possessions of the English kings in France aroused the fear and jealousy of the French kings, leading to ill feeling, disputes, and wars, which finally culminated in the great Hundred Years' War (§ 601).

French  
possessions  
of Henry II.

Henry II was one of the ablest kings that England ever had.<sup>1</sup> In order to maintain the king's power and collect money from the barons and from the counties, it was necessary to have *national courts*. If the local courts and the church courts were allowed to decide finally any case that came before them, it would greatly lessen the royal power to enforce special laws and to collect taxes for the king's treasury.

Henry II  
and the  
national  
courts.

<sup>1</sup> In general the Church had been less influential in England than on the Continent. In Anglo-Saxon times almost all cases involving clergymen had been tried in the courts of the shires (§ 470). When William of Normandy came to the throne, he had reformed the Church, following the plans of Cluny (§§ 508, 527), but he refused to allow the Church to appoint bishops, to issue decrees, or excommunicate one of his vassals without his consent. Before the time of Henry II the Church gained many privileges; hence the struggle under Henry II. However, if Henry had been content to revive the old rights of the Crown, there would have been little trouble. In the constitutions of Clar'en-don, 1164 A.D., the king practically tried to make himself head of the English Church. This was prevented by the struggle with Becket and especially by the martyrdom of Becket, which turned the people against Henry. Under John the Church finally asserted its supremacy (§ 589), feudal dues being paid to the Pope by the English kings until almost the time of Wyclif (§ 618).

Henry and  
the church  
courts.

When Henry tried to bring the *courts of the Church* (§ 522) under his supervision, he was opposed by Thomas Becket, archbishop of Canterbury, for Becket wished to keep the church courts independent of the king. The king drove the archbishop into exile but was obliged to bring him back to England a number of years later. Immediately Becket and the king quarreled. In anger the king asked who would rid him of his enemy. A few days later Becket was murdered within the cathedral of



Martyrdom Transept, Canterbury Cathedral.

Canterbury. Both the king and the people mourned his death and he was afterward treated as a saint.

Witnesses  
become  
"jurors."

**588. The Beginnings of the Jury System.** — When Henry's judges went from place to place, they asked some of the substantial men of each community to bring to their attention any criminal in that locality. These men would swear to their statements. Later these men or others would be called upon as witnesses to prove whether the person accused of crime was really guilty. After the trial of a case, these witnesses would take oath

again that they believed the man guilty or innocent. They were therefore called jurors from the Latin word "juro," "I take oath."

In a later time, the witnesses told what they knew and a *different* set of men, as jurors, decided whether the man was guilty or innocent. This was similar to the modern jury of men who decide the fate of an accused person. The jury has been, of course, a very important means of preserving the rights of the people, especially as the common people for centuries had very little share otherwise in the government.

One set of persons as witnesses and another as jurors.

**589. How King John was defeated by his Overlord and the Pope.** — Henry II was succeeded by the chivalrous but incompetent Richard the Lion-Heart (§ 533). On Richard's death his unscrupulous brother John ascended the throne. John made a brilliant success of wasting the powers and possessions of the English kings. By refusing to attend a court to which he was especially bidden by his feudal overlord, King Philip Augustus of France, he gave Philip a pretext for seizing all of the Angevin possessions in France north of the Loire river (§ 598).

John and Philip Augustus.

In a quarrel with Pope Innocent III over the appointment of the archbishop of Canterbury, John was beaten again. England was placed under the interdict (§ 533), and John was excommunicated. In order to make his peace with the Pope, John yielded England to Innocent, receiving it back as a fief. This defeat by Philip Augustus and concession to Innocent made John even more unpopular than he had been.

John and Innocent III.

**590. Magna Carta.** — Humiliated by these losses and goaded by heavy taxes and arbitrary levies of feudal dues (§ 478), the barons and people rose against John, being led by Stephen Lang'ton, the new archbishop of Canterbury. They forced him, at the field of Run'ny-mede,

Granting of the Great Charter.

June 15, 1215, to grant the Great Charter. Because the people feared that he would not observe the promises named in the Charter, a committee of barons was appointed. John resented this deeply, exclaiming in anger, "You have given me five and twenty overlords."

Importance  
of Magna  
Carta.



Seal of King John.

(Attached to the Agreement with Nobles by which he promised to grant the Magna Carta.)

This Magna Carta is usually considered the first and greatest of the documents that have formed the English Constitution. It provided that right or justice should not be sold, denied, or delayed, and that no one should be punished unless tried by his peers in accordance with the law of the land. No feudal "taxes" — that is, extraordinary feudal dues — were to be levied without the consent of the Great Council. "In later English history it came to be believed that the Magna Carta secured the right of Parliament to vote all the taxes, and the right of every freeman to a jury trial, and to the writ of habeas corpus." <sup>1</sup>

The Great  
Council. De  
Montford's  
Parliament.

**591. The Beginnings of Parliament.** — Although there was no body called Parliament in 1215, Magna Carta soon made one necessary. The Great Council which must give its consent to the levying of feudal "taxes" was made up of important nobles and churchmen who were vassals of the king. During the reign of John's son, Henry III, this body met quite frequently. After a few years two knights (lesser nobles) were added from each county, but no representatives of the towns were admitted until later. In 1265 *Simon de Montford*, the

<sup>1</sup> Adams, *European History*, p. 515.



leader of the nobles who had fought and captured the king, summoned two burgesses from each town that had supported him against the king.

In 1295 Edward I<sup>1</sup> summoned the first regular and complete Parliament, the *Model Parliament*. Earls and barons, bishops and abbots, two knights from each shire (county), and two burgesses from each town made up this famous body. When, a half century later, the knights and burgesses met in one house, called the House of Commons, while the others formed the House of Lords, the Parliament assumed practically the form that it has at present.

Organiza-  
tion of  
Parliament.

**592. Increase of the Power of Parliament.** — The English Parliament first gained the right (1) to *levy all taxes*. What we know as taxes were not levied regularly in the early Middle Ages, but the Angevin kings, needing money for wars, asked the people to pay extraordinary feudal dues or new kinds of taxes.<sup>2</sup> The king could not

Parliament  
and taxes.

<sup>1</sup> Edward I should be remembered among English kings not only as the founder of the first complete Parliament but as the first empire builder (§§ 593–595) and as patron of the woolen industry and the trade with Flanders. He is sometimes called the English Justinian because he codified all of the old laws, adding certain statutes. To decrease crime in England he declared that any one who did not “obey the arrest” should be followed “with hue and cry” from town to town until that they be taken and delivered to the sheriff. To prevent highway robbery he ordered that all highways be free from trees and encumbrances for two hundred feet on each side.

<sup>2</sup> As the kings owned a great deal on the land, they had the *revenues from these lands*. In addition they could levy and did levy extraordinary taxes such as the *Danegeld* (§ 467 n.). Other revenues came from the payment by the nobles of feudal dues. Henry II changed many feudal obligations into money payments, called *scutage*. With the increase of royal power in England and France, other revenues were necessary. One favorite device was to “*debase the coinage*.” The kings would call in all of the old coins and issue instead new coins which had the same name but which contained less silver. In this way they made a great deal of profit. In the days of Edward I taxes were increased to include the first tariffs on exports of wool, called *tonnage*, and tariffs on imports of wine from southwestern France, called *poundage*. For a long time before the days of the Stuarts (§ 740) it was customary, however, for Parliament to vote *tonnage and poundage* for the life of the monarch.

collect the taxes unless he had obtained the consent of Parliament.

Legislative  
and finan-  
cial powers.

Parliament also obtained the right (2) to *make appropriations of money*, etc., so that the king and his assistants might not spend what they pleased, but only what Parliament permitted. It then established its right to help the king (3) *make all laws*, so that the king's proclamations were no longer law unless the Parliament consented. (4) *It controlled the king's ministers* and even dethroned two kings. In doing most of these things, it was the agent not so much of the people as of barons who were fighting against the king, as they did in the reign of King John.

#### ENGLISH EXPANSION AND NATIONAL DEVELOPMENT

Annexation  
of Wales by  
Edward I.

**593. Conquest of Wales.** — The period of the Angevin kings (1154-1399) was noteworthy because England extended her power and influence throughout the British Isles. Henry II made many expeditions into the mountains of Wales without subduing the wild tribesmen who retired into their strongholds, where they could not be reached. Edward I was more successful, for he really conquered the country. It is possible that, by naming his young son prince of Wales, he won a support which could not have been obtained by force of arms. Since his reign the crown prince of England has borne the title of "Prince of Wales."

Wild, pas-  
toral life  
and tribal  
organiza-  
tion of the  
Irish before  
Henry II.

**594. The English Conquest of Ireland.** — Before the time of Henry II the Irish people had been living in a free rather wild condition, having nothing to do with either their English or their continental neighbors. Like the people of Anglo-Saxon England (§ 471) they dwelt in small crude huts, devoting their attention to the raising of hogs, sheep, and cattle. There were many

small villages of these huts, sometimes under the supervision of some local lord or leader. The Irish were organized in tribes, each of which had a chief/who frequently took the title of king, although no Irish king ever ruled over a large part of the island.

One of the Irish kings asked Henry II to help him against his neighbors. Attracted by the chance to fight, and to seize lands for themselves, a large number of Norman nobles and their followers accepted the invitation. As the Irish were both warlike and independent, the English did not succeed in bringing under their rule a very large part of Ireland until the time of the Tudor monarchs in the sixteenth century. The English landlords found it much pleasanter to reside in England, thus keeping out of the turmoil that continued in the Emerald Isle, and establishing a precedent that gave unhappy Ireland a large number of absentee landlords.

Beginnings  
of English  
dominion in  
Ireland  
under  
Henry II.

**595. Scotland and England.** — The history of Scotland is, of course, much more closely connected with that of England than is the history of Ireland. The lowlands of Scotland are not very different from the country in the north of England. In both southern Scotland and northern England there are low hills, rich fertile valleys, extensive mineral deposits, and good harbors. Both had been invaded by Romans, Angles, and Danes, so that the population in each case was made up of many elements, Celtic and Germanic. There were no special reasons, geographical or racial, why the people of lowland Scotland and northern England should not have formed one nation. Their failure to do so shows that there are other influences in history besides geography and race (§ 457).

Southern  
Scotland  
and  
northern  
England.

The first Scotch kingdom was developed by the union of the lowlands in the South and the highlands in the North. The highlands were inhabited by exceedingly

The first  
Scotch  
kingdom.

rude, uncultured Celtic tribes or clans which were very loyal to the kings of Scotland but had little in common with the Anglo-Normans of the lowlands.

Conquest of  
Scotland by  
Edward I.

As there was no Scotch king in the days of Edward I of England (§ 591), he was called upon to decide between



English Coronation Chair.  
(Showing Stone of Scone.)

three claimants to the Scotch throne.<sup>1</sup> The one whom he selected agreed to accept Scotland from him as a fief. Since Edward was not a lenient overlord, the independent Scotch people soon revolted but were subdued easily. Edward then took to London the famous "stone of Scone" on which the Scotch kings had been crowned. Revolt again broke out in Scotland, being led by William Wallace, who had been outlawed by Edward's officials. Wallace quickly became the national hero. When he was captured, tried for treason in London and

executed, the national spirit of the Scotch was aroused more fully than before.<sup>2</sup>

The Scotch  
maintain  
their inde-  
pendence.

After the death of Edward I, under their own king, Robert Bruce, the Scotch people were finally successful. At Ban'nock-burn (1314 A.D.) the English were decisively defeated, Scottish independence being acknowledged by

<sup>1</sup> In the days of Edward I of England, a marriage was arranged between the king's son and little Margaret of Scotland. When Margaret died, still a child, Edward was called upon to decide who should be king of Scotland, there being no living members of the ruling house.

<sup>2</sup> For many years after the time of Wallace the border on either side of the Tweed river was ravaged by raiding parties from Scotland or England.

the English a few years later. England tried afterward to bring about a union of the two countries on terms very favorable to the Scotch, but the Scotch people refused to have any king except a Scotch king.

**596. Formation of the English Nation.** — These conquests and attempted conquests naturally aroused the national spirit of the Welsh, Irish, and Scotch, but they helped also to weld the Normans and English of England into a single English nation. For at least a century after the "conquest" by William I the Normans had been a distinct class. They had a language of their own, a high social position, and almost all the political power in the country; but, being inferior in numbers to the English, the Normans depended upon them for food, for help in war, and for numerous other things. When the early Angevin kings had tried to increase the royal power, Norman nobles, English gentry, and English peasants or burghers had made common cause, especially against John. Most of the nobles were still of Norman descent, but, after John, sharp *distinctions between Normans and the older settlers gradually disappeared — all became English.*

The English people.

Although many Norman (French) words were introduced into England, the common people still used the Saxon dialects. These dialects were very numerous until the last half of the fourteenth century, when the East Midland dialect was improved and used by many writers. In this *new English language*<sup>1</sup> Chaucer wrote his

The English language.

<sup>1</sup> The development of a common language was one of the immediate results of the extensive wars with France, known as the Hundred Years' War (1338-1453) (§ 601). By bringing together nobles and villeins from different English counties in a contest against a foreign enemy, the war helped to destroy many class distinctions and numerous local prejudices. The loss by England of the duchies and counties, held as fiefs from the French king, was a distinct advantage to the English nation, since thereafter *the English devoted their attention chiefly to English affairs.* The Hundred Years' War was followed by the Wars of the Roses (§ 648), after which Henry VII was able to establish a real monarchy.



poems, notably the *Canterbury Tales*. Into it Wyclif's disciples (§ 619) translated the New Testament, many of the phrases being almost the same as those in the King James version of our Bible at present.

### DEVELOPMENT OF THE FRENCH MONARCHY

Change  
from feudal  
to modern  
France.

**597. France under the Early Capetians.** — In France the feudal system had been much more completely developed than in England. Naturally it lasted longer in France than in England, but before the close of the fifteenth century feudalism in France had declined, (1) because the French monarch had made himself really king of France, and (2) because the people were no longer divided by their allegiance to a dozen dukes but began to form a single nation.

Hugh  
Capet, king  
of France,  
and his  
immediate  
successors.

The descendants of Charlemagne ruled in France for less than two centuries after his death. When Hugh Capet, duke of Francia, was chosen king (987 A.D.), a new line, the Capetian, was created. The early Capets had little power as kings, that is, as *overlords* of the other dukes of France. In fact, at first they could not control their own vassals in the duchy of Francia very well. *Their first task was to subdue their own local vassals in Francia, getting the revenues and the courts in their own hands (§ 479), thus making themselves real rulers of the duchy of Francia.*<sup>1</sup>

Philip  
Augustus  
gains Nor-  
mandy and  
other  
French  
provinces  
from John  
of England.

**598. Extension of French Royal Domain.** — The second task of the Capetians was to *extend their own territories*,

<sup>1</sup> About this time the heir to the throne of France married Eleanor of Aquitaine. Unfortunately for France Eleanor was more masculine in temperament than her husband, whom she despised and called a monk. Finally Eleanor was divorced from her husband. She immediately married his rival, Henry of Anjou, who soon after became king of England, as Henry II (§ 587). Thus the great duchy of Aquitaine did not become a part of the French royal domain. If it had, possibly the great Hundred Years' War might have been avoided.

that is, to gain for themselves the right to rule directly as dukes, and not as overlords of the dukes, the duchies near Francia. As we noticed (§ 589), John of England gave Philip Augustus of France the opportunity to annex, as *royal domain*, Normandy, Anjou, and other great fiefs held by the English rulers. The French kings now had most of northern France under their direct control.

We must try to understand clearly the difference between this royal domain, which was the king's own territory, ruled *directly* by him, and the French kingdom. The kingdom was made up of all feudal dependencies, that is, the counties or duchies which the king ruled as feudal overlord, in addition to the territory that he ruled directly.<sup>1</sup> In his own territory, the royal domain, a strong king was *master*; but even the strongest kings had only *indirect influence* over the duchies and counties which were within the kingdom, but outside of the royal domain.<sup>2</sup>

Distinction between royal domain and feudal dependencies.

**599. Work of Louis IX.** — St. Louis was that unusual combination, a man of deep religious devotion and an able ruler. He was so humble that he washed the feet of the poor, so devout that he spent in prayer hours that his nobles gave to dice and drinking, yet so just and so powerful that he was loved by all of his people and feared by all evildoers, even those of the highest rank.

Character of Louis IX.

Like Richard the Lion-Hearted Louis IX was a crusader; unlike Richard he was a just, able, and wise king. He did not allow the nobles to fight out their quarrels but compelled them to bring their disputes into his court. They revered him and found out that he would treat them fairly and this gave him a powerful influence with his nobles. By sending out agents who made the

How Louis IX united his people through his fairness.

<sup>1</sup> By consulting the maps opposite page 503, we find that the royal domain is colored purple, duchies or counties within the kingdom, but outside of the royal domain, being yellow or green.

<sup>2</sup> Royal estate or real estate, hence our own term, since the land was supposed to belong to the king.

king's wishes known; by compelling every one, high or low, to obey the law; by establishing royal courts; Louis IX made the French king a real king in France and not a mere overlord of dukes.

New national taxes.

**600. Philip the Fair.** — Louis' grandson, Philip the Fair (Philip IV), added greatly to the power of the French kings. Being in constant need of more money, Philip seized the property of the military order, the Templars (§ 509), which had acquired wide estates and valuable possessions. He debased the coinage (§ 592 *n.*) several times. He also changed many feudal services into money payments. In addition he created several new kinds of *taxes*. One of these was a tax on property.<sup>1</sup>

Philip IV and the estates general.

As the Church refused to pay taxes on church lands, Philip wanted the support of the people of France, especially the townsmen. He immediately called (1302 A.D.) an *estates general*, made up of representatives of the three estates, clergy, nobles, and commons, somewhat like the Parliament of England some years before.<sup>2</sup> Although the estates general was consulted about taxes, it never grew into a tax-granting or a law-making body like the English Parliament (§ 592).

### THE HUNDRED YEARS' WAR

The peculiar position of the king of England as a vassal of the king of France.

**601. Causes of the Hundred Years' War.** — The struggle of the French kings to increase the royal domain

<sup>1</sup> When Philip tried to collect this tax upon church lands, Pope Boniface VIII refused to let the churchmen pay. Philip then made a law that no money should be exported from France. As this cut off all of the revenues that went from France to the Pope, Boniface agreed that the taxes should be paid, although a few years later he maintained that churchmen need not obey the laws of France.

<sup>2</sup> This period was noted for its development of taxation and its popular assemblies. Besides the Parliament in England (1295), the estates general in France (1302), a Cortes had been organized in Castile as early as 1169. Later there were Parliaments in Ireland, Norway, and other countries.





**1154**

(Henry of Anjou, Greatest Vassal of the King of France became King of England, 1154.)



**1328**

(Just before the Hundred Years War.)



**1360**

(By Peace of Breigny, Aquitaine became English Territory.)



**1429**

(The Limits of the English possessions in 1429 are shown by red lines.)

## FRANCE DURING THE MIDDLE AGES Showing Extension of the Royal Domain

French Royal Domain  
Fiefs in France held by the King of England  
English Territory

Fiefs in France neither Royal Domain nor held by the King of England





and the power of the king brought them repeatedly into conflict with the greatest vassal of the king of France, the king of England. We have already noticed that Henry Plantagenet (Henry II of England) was the feudal head of half the kingdom of France, and that John lost most of this territory. In the beginning of the fourteenth century the English retained only a few great estates around Bordeaux.

When the French king died (1328 A.D.), leaving no son, his cousin, Philip of Va-lois', was chosen king. His nephew, Edward III of England, was thought by some to have a claim to the French throne, although it was admitted generally that Edward's claim was much poorer than that of Philip. A few years later (1338 A.D.) Edward was forced into war, because Philip seized Edward's possessions around Bordeaux' and because Philip sent aid to the Scotch (§ 595).

Claims of the English king to the French throne.

The Hundred Years' War was brought on also by quarrels over commerce. The French kings had been interfering with the trade in wine between England and southwestern France and with the English trade in wool with Flanders<sup>1</sup> (§ 563).

The war and the wool trade between England and Flanders.

**602. Sluys and Crécy and Poitiers.** — Edward gained control of the English Channel by defeating the French fleet at the battle of *Sluys*. Soon after the English captured the city of *Calais* (Ca-lay') which guarded the channel. The wool trade was therefore carried on without interruption, and Edward could invade France at will, while the French were kept from invading England.

The English gain control of the English Channel.

<sup>1</sup> At that time the people of Flanders were indirectly vassals of the French king, Philip, with whom they had quarreled. In order to injure Philip and help their own wool business at the same time, they offered to aid Edward III in his war against the king of France, provided that Edward would assume the title "King of France." Then they could claim to be vassals of Edward; then they could fight Philip as a usurper. The English king agreed to do this, and his successors kept the title "King of France" until the time of George III.

Victory for the English bowmen, who formed a national army, not a feudal force.

The first real battle of the war was fought at *Cré-cy'* (1346). A small army of English men-at-arms and archers defeated a motley host of Philip's feudal dependents. The archers shot ten arrows, while the Genoese with their clumsy crossbows were firing one bolt.<sup>1</sup> Frois-sart says in his *Chronicles*, "the English archers then advanced one step forward and shot their arrows with such force and quickness that it seemed as if it snowed." Not only was this a great victory for the English but it showed that companies of English yeomen, armed with the longbow, were far more than a match for a feudal army, even if the latter was much larger.<sup>2</sup>

Influence of the wars on France and England.

These wars caused heavy taxes, great unrest among the people, and very great suffering in all of the areas in which there was fighting. The Jacquerie (§ 625) and the Peasants' revolt (§ 626) were due to the wars as well as to the Black Death (§ 624).

Treaty of Bretigny (1360).

**603. Peace of Bretigny (1360).** — This first period of the war closed with the peace of Bretigny (Bre-ten-yi'). It was expected that this would be a permanent peace, for Edward III gave up his claim to the French throne and *the French ceded to the English ABSOLUTE POSSESSION of the southwestern quarter of France, called Aquitaine.* Aquitaine then became part of the English *royal domain*, and the English king as duke of Aquitaine owed no allegiance as vassal to the French king. The English kept Calais.

<sup>1</sup> The English archer with the longbow could also shoot farther than the man with a crossbow. He had the same advantage over a crossbowman that one warship has over another, if its guns have a longer range. Several battles were won by the English over the French and the Scotch because of this fact.

<sup>2</sup> At *Poitiers'* (Pwa-ti-ers') (1356) near the French city Bordeaux, the English won another victory over a large French feudal army, capturing the French king, who was held as prisoner in order to make favorable terms of peace.

Since the people of Aquitaine were French and objected to English rule, it was an easy matter for the French kings to regain possession of Aquitaine.<sup>1</sup>

The French  
reoccupy  
Aquitaine.

604. **The English and Joan of Arc.** — About fifty years after the peace of Bretigny, an ambitious English king, Henry V, again laid claim to the French throne. After an

The Eng-  
lish kings  
gain control  
of France.



The Cathedral of Reims.

English victory at Agincourt (Ag'in-cour) the French king was forced to acknowledge Henry as his successor to the French throne.<sup>2</sup> When an English army besieged the last important French stronghold, the city of Orleans on the Loire river, the cause of the French nation looked dark indeed.

<sup>1</sup> This was done under the skillful leadership of Charles the Wise (Charles V), who avoided pitched battles. Charles V used the methods by which Louis XI a century later established the French monarchy (§ 647).

<sup>2</sup> Treaty of Troyes, 1420.

The English are driven from France.

At this crisis a young girl from eastern France was allowed to lead a French army for the relief of Orleans. Inspired by the simple faith and sincere enthusiasm of Joan of Arc, the French people raised the siege, recaptured Paris, crowned the French dauphin, or crown prince, king at Reims, and drove the English out of all northern France except Calais.<sup>1</sup> The English helped to arouse this new national spirit among the French when they captured Joan of Arc, tried her for witchcraft, and burned her at the stake. In 1453, warfare ceased, leaving *France united territorially and a united French people.*

The feudal states become monarchies.

**605. Summary.** — In the early feudal period all countries of central and western Europe were organized as feudal states and ruled by their nobles. The kings in France and England took away from the nobles the right to decide cases involving life and death and the right of collecting taxes.

Political development of England.

In 1066 A.D. England was conquered by William of Normandy, who introduced a modified form of feudalism. His son, Henry I, granted a charter of liberties. When Henry II established the Angevin house (1154) national courts were created, in spite of Becket's protest, and the jury system was developed. Under John, nobles, clergy, and people united against the king because he wasted England's foreign possessions and surrendered England as a fief to the Pope. They gained from John Magna Carta, the first great document in the present English constitution. In 1295 Edward I, statesman, lawgiver, patron of trade, and expansionist, held the first complete Parliament. Afterward Parliament met as two bodies, as it does today, and gained the right to levy taxes, make laws, and control ministers.

Expansion and nationality.

Under the Angevin kings the English became a nation and the foundations of the modern kingdom of Great

<sup>1</sup> Calais was held by the English until 1558 A.D.

Britain and Ireland were laid. Normans, Angles, and Saxons were welded into a single people, Wales was added to England. Ireland was invaded, badly ruled, and an Irish question was created for England. The attempted conquest of Scotland left that country independent but in a position to unite later with England.

Starting with their own duchy, Francia, the Capetian kings of France first subdued their own vassals in Francia; then Philip Augustus took northern France from John of England; then Louis IX, by his justice, forced the nobles to use national courts; then Philip the Fair, by gaining more territory, establishing taxes, and a national parliament (the estates general), became the first real monarch of France.

Develop-  
ment of the  
French  
monarchy.

The Hundred Years' War was due to friction between France and England over trade and over the fiefs held by the kings of England from the kings of France. The English gained control of the English Channel, thus protecting the Flemish wool trade, won two important victories over French feudal armies, and (1360) gained Aquitaine as English royal domain. The French won it back, and, after England in 1429 had gained control of all northern France, Joan of Arc and a united French people drove out the English.

The Hun-  
dred Years'  
War.

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## Topics

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## Studies

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2. William the Conqueror. Ogg, *Source Book*, 241-244.

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7. Ireland before the English Conquest. *Encyclopedia Britannica*, Art. "Ireland."

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10. Events of the Hundred Years' War (first part). Robinson, *Readings in European History*, I, 466-475.

11. Art of war in the later Middle Ages. Traill and Mann (eds.), *Social England*, II, 438-460.

## Questions

1. What was a suzerain, a sovereign, a feudal state, royal domain, a nation?

2. How and why did the local lords control the government in the early feudal period? How did the feudal kings change the feudal states into monarchies and themselves as chief suzerains into sovereigns?

3. Of what importance to England was the work of William I as shown in his separation of the lands of great nobles and in the Salisbury oath?

4. Point out on the maps (pp. 491, 503) the French territories of Henry II and the royal domain of the French king at the same time.

5. Compare the earliest jury with our present grand jury and the later trial jury with our present jury. What was the importance of the jury in preserving the rights of the people in those days when king and nobles disregarded their rights? in our own day?

6. Give three important provisions of Magna Carta. Show how the spirit of Magna Carta afterward gave the people taxation by Parliament, open jury trial, and the right of "immediate" trial.

7. Trace the development of Parliament and its powers. How did Parliament manage to get control of the king's revenues?

8. Compare Scotland and Ireland before the attempted conquest by the English. Why was the more remote island finally conquered whereas the contiguous country remained independent?

9. If England, Ireland, and Scotland developed separate nationalities, why do we now have a people that may be called "British"?

10. Trace the development of France from the days of Hugh Capet to those of Joan of Arc, showing which kings added to the royal domain and which increased the power of the king at the expense of the nobles. Note the methods used by each.

11. Which French king gained additional royal power largely through the influence of his character? Why might Philip IV be called the "unfair"?

12. Name and explain three causes of the Hundred Years' War. Was England less interested in 1340 than she is to-day in control of the sea and in her foreign trade?

13. If England had retained vast possessions in France, would she not have been as badly off as Germany in her attempt to rule Italy? Why did the territorial changes of the peace of Bretigny fail to endure?

14. Show the influence of the following on the Hundred Years' War: the English yeomen equipped with longbows; Charles the Wise; Joan of Arc; the French nation.

### A BRIEF SURVEY OF ENGLISH HISTORY BEFORE 1450

#### 1. Geography.

- (a) Insular position, § 465.
- (b) Economic advantages, § 466.

#### 2. Saxon and Norman England.

- (a) Great invasions, §§ 425-426.
- (b) Conversion to Christianity, §§ 440-442.
- (c) England and the Danish invasions, § 463, 467.
- (d) Life and government, §§ 468-471.
- (e) Norman England, §§ 584-586.

#### 3. England During the Middle Ages.

- (a) Feudalism, § 585 (474-479).<sup>1</sup>
- (b) Life of the nobles, §§ 480-486.
- (c) A medieval English manor, §§ 487-492.
- (d) Life of the common people, §§ 493-497, 621-624, 626-627.
- (e) England and the medieval Church, § 587 and note (Chap. XVIII).
- (f) English towns, §§ (548-551), 552-555.
- (g) English guilds, §§ 556-560.
- (h) Markets and trade, §§ 561-563.

#### 4. History of England under the Angevin kings.

- (a) Henry II, §§ 587-588, 593-595.
- (b) Magna Carta, §§ 589-590.
- (c) Parliament, §§ 591-592.
- (d) Expansion, §§ 593-596.
- (e) Religious and social conditions, §§ 619, 621-627.

<sup>1</sup> Sections in parentheses are to be used for explanation or comparison.

## CHAPTER XXII

### CIVILIZATION OF THE LATER MIDDLE AGES

**606. Distinctive Characteristics of Medievalism.** — Use of the word "medieval" as a term of contempt.  
What are the characteristics of that period of history which we call the Middle Ages? What do we mean when we speak of anything as medieval? Very often we think of things as medieval that are "out of date," because they are radically different from what we have now. To many people the term "medieval" stands for narrowness, intolerance, provincialism, with possibly ignorance or superstition added. In holding this view of things medieval we are considering only the worst phases of life in that day. Those who have studied the preceding chapters know that the Middle Ages were not really "Dark Ages," nor do the statements made above represent more than one side of medieval thought.

The medieval period is especially characterized by a *universal religious empire*, dominant and domineering, which not only took charge of most interests of all people but gave them their sole interests in common. It is characterized by *feudal tenure* of land, with very little private ownership of land. During medieval times there were no strong national governments, trade was limited, industry was controlled by guilds (close corporations), and society was divided into well-marked classes. We shall consider briefly several distinctively medieval subjects besides those that have already been treated.<sup>1</sup> Characteristics of medievalism.

<sup>1</sup> See above §§ 475-497, 500-523, 525-528, 548-562.

## LANGUAGE AND LITERATURE

Legends of  
King  
Arthur.

**607. Medieval Legends.** — The Feudal Age produced knights noted for their valor, their courtesy, and their chivalry. During this period poets <sup>1</sup> began to write songs and stories of the great deeds performed by these famous



Sir Galahad, by Watts.

knights or by earlier heroes of Britain, France, or Germany. Among the finest of the tales that recorded the chivalrous deeds of feudal knights were the legends of King Arthur. Arthur is supposed to have lived in Britain several centuries before feudal times, but Arthur and his famous knights of the Round Table are treated by medieval writers as though they were feudal heroes.

The legends of Arthur represented semi-epic tales of the west Franks and the Britons. In Spain the national hero was extolled in another semi-epic, the *Cid*. A real epic of the early Germans in which the

heroes and heroines are treated as feudal knights and medieval ladies was embodied in the *Ni'be-lungen'-lied*. This represents to the Germans what the *Iliad* did to the Greeks (§ 128). The musician Wagner used scenes from these and other Teutonic folk tales as the basis of some of his magnificent operas.

All of these songs, legends, and epics were told in the

<sup>1</sup> In France these poets were called troubadours, in Germany they were known as minnesingers.

The *Cid*  
and the  
*Ni'be-*  
*lungen-*  
*lied*.



language of the common people, for the people of each country were beginning to use one or at most two "dialects" for their stories and their history.

Use of national languages.

**608. The National Languages.**—As the national literatures grew, some language, neither dialect nor Latin, was needed in order to reach the people. Gradually the national languages<sup>1</sup> began to replace the older dialects except among the lower classes. In time each country had its own national language. Those of southern Europe, being derived from the Latin of the Roman empire (§ 386), are called Romance languages. Those of northern Europe are of a Teutonic, or Germanic, origin. The development of national languages took place in the later Middle Ages and is an important cause of the decline of "medievalism."

National languages demanded by national literatures and other national needs.



Dante.

Dante as the greatest Italian poet.

**609. Latin.**—The development of the Italian language was due in part to the use of that language by a gifted poet, the greatest of the Middle Ages and one of the greatest of all times, Dante. His most renowned work is the religious epic, *The Divine Comedy*. In the vision represented by the poem he visits the Inferno, Purgatory, and Paradise.

The Universal Church of the Middle Ages necessarily used but one language, the old language of the Western Roman Empire, Latin. Prayers were offered, hymns

<sup>1</sup> Gradually, as in England (§ 596), those authors who wrote for the common people took one of the better dialects, improved it, and made the people see that it was as good as Latin for serious writings.

Importance  
of Latin as  
the common  
bond in the  
earlier  
Feudal Age.

were sung, and books were written in Latin. In the schools also, by the use of Latin, students from a half dozen different countries could study under one master in Paris, or migrate to Bologna (Bo-lo'nya) and study, with equal ease, under the law teachers there. Latin was therefore the universal language, the language of the Church, of the universities,<sup>1</sup> and of the older literature.

### MEDIEVAL LEARNING

Church  
schools in  
early  
Middle  
Ages.

**610. Common Schools in the Middle Ages.** — Comparatively little attention was paid during the early



Interior of a Medieval School.

Feudal Age to the instruction of noble and peasant boys in schools. The Church taught Latin and a few other subjects to those who expected to become monks or priests, but only a few other boys attended these schools. These church schools were usually connected with a bishop's *cathedral*, a *monastery*, or a parish chapel. They were probably more numerous than some people believe.

<sup>1</sup> Education was almost exclusively under the auspices of the Church.

In the later Middle Ages there were a great many *chantry* schools. When a rich burgher died, he would frequently leave a sum of money, the interest of which was to pay for the services of a chantry priest. The priest taught some children of the town how to sing or chant and taught them also something about Latin grammar and dialectics, or argumentation.

The church schools of the later medieval period became better preparatory schools, as the universities could not have carried on their work unless a fair foundation had been laid in the elementary schools. There were also some special secondary schools, the famous English university preparatory schools at Winchester and at Eton being established during the Hundred Years' War.

Preparatory schools in the later Middle Ages.

Since the medieval schools followed the narrow routine of medieval education in Latin, not in the national language, they did not give their pupils a broad education. Moreover most of these scholars, taking up work in the monasteries, were not allowed to marry. Their learning ceased with them, whereas the men that founded families usually were uneducated. In addition to the church schools there were, however, in the last century of the Middle Ages, some town schools, gild schools, and others in which the children of the burghesses were taught to read and write the national language (§ 718).

Work and limitations of the medieval schools.

**611. The Medieval University.**—About 1200 A.D. a number of very distinguished teachers gathered about themselves hundreds and even thousands of men and youths. On these groups of teachers and students both the Church and the government conferred special privileges. Other teachers associated themselves with these great intellectual leaders. These associations of teachers and students formed the first universities.<sup>1</sup> A univer-

Monastic and cathedral schools

<sup>1</sup> The earliest universities were in Italy, at Bologna and Salerno. Paris had the first university in France and Oxford the first in England.

sity did not have a group of fine buildings as ours do to-day, for the teachers did not form a regular faculty and had no regular place for meeting their students. Lectures were given, and little use was made of textbooks, for books were rare and books suitable for study were almost unknown.

The *trivium*,  
*quadrivium*,  
and pro-  
fessional  
courses.

**612. Course of Study in the Universities.** — In the universities the students were instructed first in a series of studies called the *triv'i-um*, the three subjects being grammar, rhetoric, and dialectics or logic. These were followed by the *quad-riv'i-um*, arithmetic, geometry, astronomy, and music. When students had completed these two courses, which might be said to correspond roughly to our high school course, together with the first two years of college, they went on, if they wished, with a professional course in theology, or medicine, or law.<sup>1</sup>

Universi-  
ties that  
specialized  
in some one  
subject.

Just as to-day our universities specialize in one subject or are more famous in one branch than in another, so medieval universities were especially distinguished in one branch rather than in all. *Salerno*, in southern Italy, was the greatest university for the study of medicine. *Bologna*, in northern Italy, had the most famous course in law. The University of *Paris* was particularly distinguished in theology.

Organiza-  
tion of the  
students in  
"nations."

**613. The Medieval Student.** — The medieval student was in most cases a man of mature years who was spending a few months under the guidance of some learned teacher. At most of the universities the students were organized in groups or associations, called "nations."

There were no universities in Germany until about the middle of the fourteenth century.

<sup>1</sup> The revival of the study of Roman law helped the kings to change feudal states into monarchies, but it kept the peasants from becoming free because the Roman law knew nothing of serfs, since all ancient bondmen were slaves.

For example, at a French university, those from northern France might form one nation; those from Aquitaine, another; those from eastern France, a third; those from England and Germany, a fourth; and those from Spain and Italy, a fifth.

Not only did each university as a whole have certain privileges, for example, freedom from interference, but the individual students had numerous privileges. All offenses of students were tried in school courts, for, in the Middle Ages, each university had at least one special court. The students were apt to be rather lawless at times, seizing the property of tradesmen and breaking windows. They were usually punished rather lightly in the school court. Sometimes the students had the right to elect school officials, for the medieval universities were among the most democratic institutions of that day. Occasionally, but not often, the students really controlled the teachers, for they could "go on strike" when the teachers refused to do as they demanded.

Privileges  
of the uni-  
versities  
and the  
students.

The younger students, who were studying the "trivium" and the "quadrivium," may not have been earnest, but the students of theology, medicine, or law were likely to be quite serious. For them the day usually began at 5 A.M., with chapel at 5.30. Lectures, study, and meals occupied most of the hours until evening. In the later Middle Ages the discipline of the schools improved, although the students may not have studied more earnestly.

A day in a  
strict  
university.

**614. Scholasticism.** — Medieval learning, as developed in the universities, may be called scholasticism. The learned medieval teachers may be called scholastics. The scholastic was interested in theoretical, or abstract, subjects. His method was to take a statement from one of the great authorities, discuss it as logically as possible, develop the subject that it suggested, and try to prove

Methods  
used by the  
scholastics.



his idea of it by argument. This is good mental training, if mistakes or slips are corrected by eager critics, but the scholastic method tends to degenerate into mere argument for its own sake. We saw how valueless that was among the Sophists (§ 259) and among some of the later Greeks.

Study of  
theologians  
and Aris-  
totle.

Most of the great teachers of the Middle Ages were content to use these methods almost exclusively. A great deal of attention was given to the writings of the famous medieval theologians, most of whom were justly celebrated. In later times the study of Aristotle's writings furnished much of the material for discussion, the works of Aristotle having been brought to western Europe from the Arab university at Cor'do-va, Spain.

Dependence  
on lectures.

**615. Medieval Science.** — During the Middle Ages science was studied in a rather different spirit from that



Battle with Dragons. Thirteenth Century Manuscript.

of the Greeks and that of later ages. Less attention was paid to observation of the subject under consideration, for everywhere the lecture method rather than the laboratory was in use. In the medical schools the dissection of bodies occurred not oftener than once a year.

Considerable attention was given to false sciences or semi-sciences, such as alchemy and the search for the

philosopher's stone. One woman student specialized in "chemistry," giving particular attention to poisons. Among the common people there was widespread belief in dragons, the evil eye, and other supernatural phenomena.

Pseudo-sciences and popular beliefs.

**616. Roger Bacon.** — There were many distinguished scientists who were modern in their methods and beliefs. One of the greatest of these was an Englishman, a Franciscan monk, Roger Bacon. Bacon believed in a careful study of the objects themselves. His knowledge was very great, and, considering the ignorance and limitations of the times, very accurate. He understood the explosive power of gunpowder and predicted not only the use of gunpowder in cannon but the propulsion of ships without sails and wagons without horses. He was accused of magic and spent fourteen years in prison, his writings being condemned. We must be careful, however, not to underestimate the scientific attainments of the medieval period, as has been done so often.

Semi-modern methods and wide knowledge of Bacon.

### CHURCH AND PEOPLE (1300-1450)

**617. The Church and the Changing Times.** — The question may well be asked how the medieval religious empire fitted into the great changes of the later Feudal Age. Although men are naturally more conservative about their religion than they are about their business, their ways of living, and their methods of government, it was inevitable that these movements should affect the Church greatly.

The problem of finding new means and methods.

On the manors it was comparatively easy for the parish priests to look after their flocks as formerly. Since *towns* were not divided into parishes, people were not under the supervision of some one priest who knew them personally. In the cities, poverty, vice, and heresy began to develop rapidly.

Influence of the towns.

Struggle  
between the  
Church and  
the kings.

A still greater difficulty was soon encountered when the *kings* became powerful and nations developed. As the Church had looked after many temporal interests of its members, there was trouble when the kings took charge of these affairs of their subjects. The quarrel of Henry II and Becket shows how the church courts refused to yield their rights to the national courts.

To whom  
did the indi-  
vidual owe  
first alle-  
giance, to  
the king or  
to the  
Church?

With the still further development of the monarchies this question arose: How was a subject of any king to act when his king insisted that he do a certain thing and the Church forbade his performing that act? To whom did he owe first *allegiance*, to the king or to the Church? In case of conflict in the past the religious empire had claimed first allegiance and had made good its claim by

the use of excommunication and the interdict, if necessary, but it could not do this very successfully after the twelfth century.

Decline of  
the papacy.



Papal Palace at Avignon.

618. The "Babylonian Captivity" (1309-1377). —

During the fourteenth century

there were two special reasons why the papacy lost not only most of its temporal power but some of its spiritual influence as well. The first of these was the removal of the papal capital from Rome to Avignon near the borders of France (1309-1377), the period called the "Babylonian Captivity" of the papacy. The second was the forty-year struggle between a pope at Rome and a pope at Avignon, each of whom wished to be recognized as

head of the Church. This contest is known as the "Great Schism."

The real objection to the Avignon popes was the fact that they were French popes, although they were supposed to represent a Universal Church. Germany gave but a half-hearted support to popes that did not live in Rome. Before the outbreak of the Hundred Years' War England had refused to pay the yearly sum promised by King John when he accepted England as a fief from Innocent III (§ 533). After the outbreak of that war, the English clergy as well as the English people did not give their fullest support to the popes at Avignon.

**619. John Wyclif.** — For forty years during the "*Great Schism*" (1377–1417) there were two claimants to the papacy, each denying the authority of the other. Naturally the people, even devout Catholics, began to lose faith. In England the protest against the abuse of the papal office and power was led by the great reformer, John Wyclif.

Wyclif maintained that pope and king should be followed only so far as they did what was right. He urged people to study the Scriptures, insisting that they should follow the Gospels. He and his disciples translated the Bible into clear, vigorous English. These Bibles he furnished to some of his most earnest followers, the "poor priests," called *Lollards*, who taught the Scriptures, preached against idleness and sin, and finally criticized the Church and the wealthier classes.<sup>1</sup>

The social reforms with which Wyclif was in sympathy were suppressed after the Peasants' Revolt (§ 626), and his religious reforms also were suppressed by influential

Effect of the "Babylonian Captivity" on England and Germany.

The "Great Schism" and social unrest lead to criticism and heresy.

Wyclif's purpose and ideas. His Bible and "poor priests."

Failure of Wyclif's work.

<sup>1</sup> Wyclif preached against not only the corruption of the clergy, but his teachings exposed also the tyranny of the landlords. He was therefore not only a religious reformer, but, unconsciously perhaps, a social reformer as well.

nobles and prelates. A few copies of his Bible survived, being read secretly by his followers. His band of poor priests continued to go about preaching religious and social betterment, but Wyclif's attempt to reform the world did not succeed. He lived before his time.

The end of  
the Great  
Schism.

**620. The Church Councils.** — After Wyclif's time still greater misfortunes overtook the Church. Finally there were not two men claiming to be Pope but three. After several years the *Council of Constance* (1414-1418 A.D.) induced these men to resign, selecting one Pope, who was to reside in Rome. Since that time there has been but one papal head of the Church.

The trial of  
John Huss.

At the Council of Constance a follower of Wyclif and an ardent reformer, John *Huss* of Bohemia, was tried for heresy. The German emperor had promised Huss a safe conduct, that is, had told him that if he came to the council he would be allowed to leave the meeting in safety. Huss' doctrines seemed so radical that this promise was broken and Huss was burned at the stake (1415). His death started a war in Bohemia which lasted for more than twenty years.

Unity  
rather than  
reform the  
work of  
later  
councils.

The Council of Constance ended the Great Schism and made possible the unity of the Church. For a century the Church was united against its enemies. Later councils struggled with the problems of reforming and reorganizing the Church.

Prepara-  
tion for the  
Protestant  
Revolution.

These reforms, however, were not as radical as the times demanded. Consequently, when the Church finally did change in the beginning of the sixteenth century, it was split in two:<sup>1</sup> one half organizing new national churches without allegiance to the Pope; the other half reforming itself and remaining under the continued leadership of the Pope.

<sup>1</sup> See Chapter XXV.



## SOCIAL PROGRESS (1300-1450 A.D.)

**621. The Condition of the Peasants before 1350. —**

We have already considered at some length the nature of the manor and the condition of the peasants — villeins or serfs. During most of the Feudal Age these peasants gained but few rights and privileges. The villeins still gave services to their lords, and the serfs were still obliged to work for the “lord of the manor,” whenever he needed their help. Possibly we can understand better the problem of improving the condition of the peasants, if we realize how they were despised by the nobles<sup>1</sup> and how they were treated if guilty of crime.

Slight  
change in  
the condi-  
tion of the  
peasants.

**622. The Punishment of Offenders in the Middle**

**Ages. —** The slight value that was attached to human life during this period is shown also by the harsh punishments which were given to offenders. Criminals were not only put to death for minor offenses but they were not tried fairly. Secret tribunals were common, especially outside of England. The accused person did not know, as he may know to-day, who his accusers were nor what evidence they gave against him. Witnesses were tortured in the hope that they would give testimony such as the judges desired. The prisoner might be tortured, before trial, to extort a confession, or, after trial, as punishment for the offense of which he had been convicted. To stretch a man on a rack or break his bones on the wheel was not the worst form of torture used in the Middle Ages.

Use of  
secret  
tribunals,  
unfair trials,  
and tor-  
ture.

Although the Church was opposed to torture, civil officers who helped churchmen in hunting out heretics used almost every means to break the will of an obstinate unbeliever. The Church did not burn any one at the

<sup>1</sup> See Luchaire, *Social France at the Time of Philip Augustus*, pp. 384-385.

Cruel  
punish-  
ments  
lightened  
by the  
Church and  
by jury  
trials.

Introduc-  
tion of  
money and  
hired  
laborers.

Beginning  
of change  
from week  
work to  
money  
payments.

Destruc-  
tion of one  
half of the  
supply of  
labor.

stake, and, in fact, there were not as many cases of death by burning during the Middle Ages as there were during the Reformation. In England jury trial and open courts protected criminals and the common people somewhat. However, improvement in the condition of the masses came chiefly from economic and social changes.

**623. How Changing Conditions made Social Progress Possible.** — As money was coming into use, during the later Feudal Age the food produced on the manors could be sold in the growing towns, and the wool was carried even to the cities of Flanders (§ 563). The lords were now able to hire laborers to cultivate their fields and could pay shepherds to look after their sheep. Consequently the lords were no longer entirely dependent on the villeins or serfs of the manor for the labor that they needed.

On the other hand the villeins were able to pay for the use of their strips of land in money instead of giving their services. In that way they were free to give almost their entire attention to their own crops. Even the serfs were able in many instances to pay a sum of money instead of helping the lord whenever he demanded help. Both the serf and the villein thus became more willing and more capable workers.

**624. The Black Death and its Effect on Labor.** — Just before 1350 there swept over Europe a great epidemic called the "Black Death." Probably one half of the people in western Europe perished. On some manors one half of the lands formerly held by villeins came back to the lord, because there was no one in the villein's family left to cultivate his strip and pay his rents or render him service. This would seem to be an advantage to the lord, because it would give him more land; but it was not, for, during the Middle Ages, there was more need of labor than of land.

So scarce was labor in England after the Black Death

that the lords could not hire men to work for them as they had done before. Day laborers could now easily become villeins if they wished, with strips of their own. Many preferred to remain day laborers, however, refusing to work for two or three cents a day as they had before 1348 but demanding from five to ten cents daily. Even women who had worked for two cents now frequently received six cents as a daily wage for work in the fields. Of course these wages purchased very much more than the same amounts would buy to-day. The lords tried to bring wages back to the old low standards by passing the *Statute of Laborers*.<sup>1</sup>

Inevitable  
rise of  
wages.

625. The Jacquerie in France. — In northeastern France the condition of the peasants was far worse than in England. The Black Death had claimed a large number. Their lords were not able to care for them. They had suffered greatly in the war between France and England (§ 602), for their crops had been destroyed a great many times by wandering troops of soldiers. A terrible peasant uprising, known as the Jacquerie<sup>2</sup> (*Zhak-re'*), once started, spread even to Paris, where many of the people sympathized with the unfortunate serfs and villeins. The peasants burned chateaux, murdered nobles, and pillaged villages. The nobles had a foretaste of the great French Revolution of 1789, but they soon

Suffering  
of the  
peasants of  
north-  
eastern  
France.

<sup>1</sup> This law compelled laborers to work if asked to do so and fixed the wage that should be paid. If a laborer refused to obey the law, he could be imprisoned for fifteen days. If he ran away, he was declared an outlaw. Naturally, each lord tried to secure all the laborers that he could, for he needed their help. Each lord therefore tried to keep his own laborers and to get the laborers from other manors. In order to do this, he was obliged to pay what the laborers insisted. So the lords broke their own law. Where the law was enforced, there were, however, a great many cases of hardship and suffering among peasants and laborers.

<sup>2</sup> Cf. the name "Jacquerie" with the name "Jacobin" during the French Revolution. In each case "Jacques" was the name of the oppressed and revolutionary peasants.

obtained the upper hand, and, murdering peasants by the thousands, cruelly suppressed the revolt.

Wyclif and the Lollards add to the social unrest of the time.

**626. The Peasants' Revolt in England (1381 A.D.).** — The discontent of the English peasants at this time was also very great. Lang'land gives us a very vivid picture of the corruption and unrest of those days.<sup>1</sup> Wyclif and the poor priests undoubtedly stirred up the people by declaring that bad landlords and princes who did not rule according to God's law had no authority over their tenants or subjects. John Ball inflamed the populace with his famous couplet :

"When Adam delved, and Eve span,  
Who was then the gentleman?"

The peasants' uprising, 1381.

At this crisis the government, needing money for wars and other expenses, levied a series of poll taxes. One of these in 1381 was equivalent to a day's wages. Led by Wat Tyler, the people of southeastern England plundered the manor houses, destroying the records which showed how much labor each serf and villein must give to his lord. When the king agreed to grant the demands<sup>2</sup>

<sup>1</sup> Langland's *Piers the Plowman* is one of the best accounts that we have of unjust social conditions in that age of change. He declared to the king that powerful nobles "as tyrants took what they pleased from husbandmen, and paid them on their pates when their pence fell short. For none of your people dare complain of their wrongs for dread of your dukes and their manyfold harms. Men might as well have hunted a hare with a tabor as ask any amends for what they [the powerful nobles] had misdome, or any of their men." As Skeat says "Langland used his opportunities for describing the life and manners of the poorer classes; for inveighing against clerical abuses and the rapacity of the friars; for representing the miseries caused by the great pestilences then prevalent and by the hasty and ill-advised marriages consequent thereupon; and for denouncing lazy workmen and sham beggars, the corruption and bribery then too common in the law courts, and all the numerous forms of falsehood which are at all time the fit subjects for satire and indignant exposure."

<sup>2</sup> "We wish thou wouldst make us free forever, us, our heirs, and our lands, and that we should no longer be called slaves nor held in bondage."

of the peasants, they dispersed. The leaders were then seized and put to death.

**627. Decline of Villeinage in England.** — The Peasants' Revolt had failed, but the lords could not keep the villeins from becoming free tenants. On account of the scarcity of laborers the lords became accustomed to leasing most of their own manorial lands (the demesne) for a cash rent, instead of cultivating it for themselves. In time they found that there was more profit in renting most of the other manorial lands to free tenants, who worked hard for themselves. The rest of the lord's demesne was likely to be used for sheep raising, as there was always a good market for wool, and that kind of farming required only a few laborers. By 1450 A.D. it was difficult to find in the south and east of England "a manor still cultivated by the compulsory labor of villeins." In France also villeinage declined somewhat at this time, but elsewhere in Europe it survived.

As servile labor is no longer profitable, villeinage declines.

**628. Summary.** — In the later Middle Ages national literatures developed, national languages began to take the place of Latin and the numerous dialects, and universities were established. Interest in theology and Aristotle developed scholasticism. There were some famous scientists, for example, Roger Bacon. Medicine was studied somewhat and law much more.

Literature and learning.

The Church found it hard to change with the times, the "Babylonian Captivity" and the "Great Schism" dividing and weakening the Church. Heresy throve on the discontent and confusion, Wyclif and Huss being leaders of reform agitation.

The Church and the people (1300-1450).

Before 1350 the common people did not count much in the opinion of nobles or in the eyes of the law. After the Black Death and the Peasants' Revolt, especially since money was coming into use, the peasants were able to demand personal freedom and better terms of employ-

Social Progress (1300-1450).



ment or of tenant holdings. In time villeinage disappeared in England and, to a great extent, France.

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### Questions

1. Name the chief characteristics of "medievalism," contrasting with conditions to-day.

2. What is a folk story? Does it deal with history or legend? with business men or with heroes? Of what value are folk tales to any people?

3. What national languages developed during the Middle Ages? Could a nation be developed in Europe without a national language? Why is America a nation without a separate national language?

4. How does your course of study differ from that of the medieval youth? Why should medieval university students have had special courts and special privileges?

5. What was scholasticism? Why did it develop so fully in the Middle Ages? Name two criticisms of scholasticism.

6. What inventions and changes were predicted by Roger Bacon that did come several centuries after his time?

7. Show how the changes in the towns, in commerce, and in the nations affected the Church. Why was heresy inevitable in the fourteenth century? Name two famous religious reformers.

8. Compare the condition of the common people in England and France before 1350 and after 1450. Show the effect of the use of money and of the Black Death. Why did the lords make better terms with the peasants after 1350? Why did they begin to raise more sheep? If they had raised still more sheep, need they have granted the demands of the peasants?

## CHRONOLOGICAL

GENERAL EUROPEAN	THE CHURCH (ITALY)
Development of the feudal system.	1054 Final split between Roman Catholic Church and Greek Catholic Church.
1059 Beginning of investiture strife.	1059 Cardinal bishops.
1071 Manzikert. Victory of Turks over eastern emperor.	1073 Pope Gregory VII. 1077 Canossa. Victory of Gregory over Henry IV.
1096 First Crusade. Capture of Jerusalem, 1099.	
1122 Concordat of Worms. Compromise over investiture.	
1147 Second Crusade.	1158 University of Bologna.
	1176 Legnano (battle).
	1183 Peace of Constance.
1189 Third Crusade.	
1204 Fourth Crusade.	1198 Pope Innocent III.
1206 Genghiz Khan's conquests (Mongol empire).	1209 Crusade against heretics.
1212 Children's Crusade.	
1214 Bouvines, "the first modern battle."	
1236 Mongols in Europe.	1215 Franciscan and Dominican friars recognized.
1261 End of Latin empire at Constantinople.	1250 Supremacy of papacy over the empire.
1270 Last Crusade.	
1272 Marco Polo in China.	
1338 Hundred Years' War (beginning).	1309 Babylonian Captivity (beginning).
1350 Black Death.	
Portuguese explorations along the coast of Africa.	1377 Great Schism (beginning).
Invention of printing.	1414 Council of Constance.
1453 Capture of Constantinople and end of Hundred Years' War.	1431 Council of Basle.

## TABLE

THE HOLY ROMAN EMPIRE	FRANCE	/	ENGLAND
962 Empire revived by Otto.			
	987 Hugh Capet founds new line of French kings.		1016 Cnut.
1039 Henry III.			1066 Conquest of England by William of Normandy.
1152 Frederick Bar- barossa em- peror.			1154 Henry II (of Anjou, feudal overlord of half of France).
	University of Paris.		1170 Becket mur- dered by Henry II.
	1200-1213 Quarrels of Pope Innocent III with Philip Augustus and John of England.		
1212 Frederick II emperor.	1209 Albigenian Crusade.		1215 Magna Carta.
	1226 Louis IX (Saint).		1265 De Montfort's Parliament.
1254-1273 Interreg- num (end of Hohenstaufen line).	1285 Philip IV (The Fair).		1272 Edward I.
	1302 First estates gen- eral.		1295 Model parlia- ment.
	1338 Beginning of Hundred Years' War.		1314 Bannockburn.
	1346 Crécy (battle).		1358 The Jacquerie.
	1356 Poitiers (bat- tle).		1360 English gains in France.
1356 Golden Bull for electors of emperor.	1360 Peace of Bretigny.		
	1415 Agincourt (battle).		1381 Peasants' re- volt.
	1431 Joan of Arc burned.		1430 English losses in France.
	1438 Pragmatic Sanc- tion of Bourges.		
	1453 End of Hundred Years' War.		





PART VI

THE TRANSITION TO MODERN TIMES

1450-1648 A.D.



## CHAPTER XXIII

### THE RENAISSANCE

#### PREPARATION FOR THE TRANSITION TO MODERN TIMES

**629. The Value of Periods in History.** — We sometimes have the idea that periods in history are entirely distinct and separate. Nothing could be more incorrect. For our own convenience in the study of history we divide the experience of mankind into periods and sub-periods. This does not mean that a great series of movements ended at the first date and another great series of movements began at the same date.

Need of periods in the study of history.

For example, the results of changes that we call medieval continued for centuries, especially in central and southern Europe. The causes of many changes that make the modern world what it is are to be found in medieval times, and in fact, in ancient times. The record of mankind is a continuous narrative. Any attempt to divide it into periods must be more or less arbitrary and, to the same extent, more or less unsatisfactory.

Difficulty in dividing history into periods.

**630. The Fifteenth Century Renaissance.** — The name Renaissance<sup>1</sup> may be given to that period of rapid change which preceded the Reformation.<sup>2</sup> The name is frequently applied to a much narrower movement, that is, to the new learning which came to Italy during the fifteenth century and to northern Europe a little later.

The period of the new learning.

The Renaissance really involved several apparently

<sup>1</sup> "Renaissance" means *new birth*.

<sup>2</sup> Chapter XXV.

Revolu-  
tionary  
character of  
the transi-  
tion from  
medieval  
to modern  
times.

abrupt changes from medieval ideas or methods.<sup>1</sup> The change from these medieval customs and usages was not easy, for no human institution which has been in use for centuries can be abandoned at once, even if its usefulness has been outgrown. There are periods in human history, however, when the people welcome a change, not simply because changes are necessary, but because they want something different. The Renaissance was one of these periods.<sup>2</sup>

Civil rights  
and politi-  
cal changes.

**631. Modern Ideas in the Middle Ages.** — From our study of the preceding chapters we can see that the people of the Middle Ages prepared the way for modern times. Particularly in England and France all men were becoming *personally free*, for in those countries serfdom had been abolished to a great extent. The feudal nobility as a highly privileged ruling class was disappearing. *Nations* were being formed, with kings that were to be changed soon into fairly absolute monarchs. In the universities, in some of the towns, and in some cantons of Switzerland the idea of self-government had been used.

The right of the individual to *his own religious belief* had been asserted by large numbers of Christians, some of whom had been treated as heretics by the Church

<sup>1</sup> In most cases, however, the people were able to change their old institutions only by force, but force does not necessarily mean violence. This means that the changes of the Renaissance period were revolutionary, for a revolution is nothing but an abrupt, forcible change from an old order of things to one that is radically different.

<sup>2</sup> One may wonder why the fifteenth century produced a Renaissance, whereas the wonderful thirteenth century did not. The answer is this: Europe in the thirteenth century was not prepared to abandon feudalism, to reject medieval ideas and usages, to free the Church from its narrow, semi-political medieval policy. Two centuries more of preparation were necessary. In 1300 people were not ready for monarchies. There was not enough money (capital) for big business enterprises. World-wide exploration could not be made before the invention of the compass. More than all else, there was no printing press, which accounts in a large degree for the success of the new Renaissance.

(§ 510). During the "Babylonian Captivity" the way was being prepared for national churches in England and Germany, because the popes were influenced by the French kings.

Demand for religious rights and national churches.

Science was studied much more generally than some writers have tried to make us believe. Commerce had developed and new business methods had been introduced. When the compass and the astrolabe (§ 653 *n.*) made wider explorations possible, many medieval methods soon became a thing of the past.

Progress in science and the art of navigation.

**632. The Byzantine Empire and the Turks.**—The fifteenth century revival of trade, learning, and culture in western Europe was due almost as much to the Byzantine empire as to the development of the West. Constantinople had been for centuries the storehouse of ancient civilization. When it was threatened by the Ottoman Turks,<sup>1</sup> many scholars emigrated from the Byzantine empire to Italy, carrying with them manuscripts, some of which were in Greek. A few of these scholars taught at the Italian universities.

Importance of the eastern learning in western Europe.

In 1453 the Byzantine empire fell, when the Turks captured Constantinople, which they have held to this day. The capture of Constantinople, and, later, of Syria and Egypt, interfered with the trade that had been carried on between the Italian cities and the Orient (§§ 569–571). Naturally a very earnest search was begun for new, cheaper, all-water routes to the Indies and to China. Very soon Columbus was sailing west (§ 654), and Vas'co de Ga'ma reached India via the Cape of Good Hope.

Closing of the three old land routes to the East.

When the Turks overthrew the Byzantine empire, they therefore hastened the spread of Byzantine learning

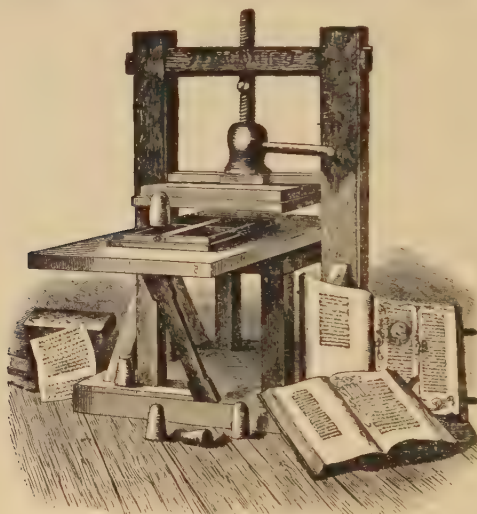
<sup>1</sup> These Turks, who are not to be confused with the Seljukian Turks (§ 536), had been driven by the Mongol attacks into Asia Minor. Between 1300 and 1450 A.D. they conquered most of Asia Minor and a large part of the Balkan territory, including the important city of Adrianople.



Influence  
of the  
Turks on  
Europe  
since 1400.

to the West. They caused a more active search for new trade routes. They created serious international problems first, when they conquered southeastern Europe in the fifteenth and sixteenth centuries, and, second, when the Christian peoples reconquered the Ottoman empire in the nineteenth and twentieth centuries.

**633. The Invention of the Art of Printing.** — As has already been suggested, one important reason for the



Gutenberg's Press.

Importance  
of printing  
in modern  
life.

success of the fifteenth century Renaissance was the invention of the printing press, without which the thirteenth century Renaissance was a comparative failure. The printing press has been the greatest civilizing agency in modern history. As in the case of the alphabet, the origins of this great invention are lost in obscurity. We know that the Chinese used types many centuries ago. Who invented movable types we do not know.

In the Middle Ages books and manuscripts were printed

by hand, most of the work being done by the monks and their assistants in the monasteries. This process was exceedingly slow and expensive, especially as almost all of the work was done on prepared skins, called parchment.

The slow and expensive process of copying by hand.

Paper made from silk or linen was first used during the late Middle Ages, being introduced into western Europe by the Arabs (§ 575). In the early part of the fifteenth century there were a number of printers who made books or manuscripts from blocks. The first "block printing" consisted in the engraving of a block the size of a page and making impressions with this block.

Introduction of paper and invention of block printing.

Soon after this invention separate types for each letter came into use.<sup>1</sup> The first may have been made of wood, although many authorities believe that they were of metal, and cast, not carved. About 1450 *the first perfected printing press with movable types* was used in the valley of the Rhine river. Gu'ten-berg usually receives special credit for his work in making printing a practical art.

The first use of separate type letters.

**634. Some Results of the Invention of Printing.** — The invention of printing widened immensely the field of popular knowledge. It cheapened the cost of books and manuscripts, bringing them to tens of thousands of people who had never owned, and never could have afforded, a hand-copied manuscript. In one city, Cologne, there were twenty-two printers about the time that America was discovered. It is estimated that, before the Reformation, there were a hundred thousand copies of the Scriptures in Germany alone. When Lu'ther nailed his famous theses on the door of the church at Wit'ten-berg (§ 677), they were printed and read throughout Germany within three weeks.

Rapid development of printing and increase in number of books.

<sup>1</sup> Laurenz Kos'ter probably was the first European to make use of separate types, between 1420 and 1430. About the same time movable copper types came into use independently among the Koreans.

Influence  
on Renaissance, Reformation,  
education, reform, and popular government.

People learned to read, they did read, and their former ignorance began to give place to a new interest, to questioning, to desire for many changes. The printing press not only made possible the Renaissance and the Reformation; it has made possible also public education, great libraries, cheap newspapers, and the introduction of many reforms. The whole system of self-government over a large area would be impossible without the printing press.

### THE INTELLECTUAL RENAISSANCE <sup>1</sup>

Revival of the study of Greek and Latin.

**635. The New Learning.** — No movement, however abrupt it may appear to be, takes place without a long period of preparation. In Italy the interest in the "new learning" was largely a revived interest in the study of Greek and Latin. So vital, so important to life and to human beings did Greek and Latin seem to the people of the Renaissance period that they were spoken of as the *humanities*, and the leaders were called *humanists*.

Work of Petrarch.

The first of the humanists was Pe'trarch (1304-1374 A.D.), an Italian of the fourteenth century, who traveled widely, searching for old Greek and Latin manuscripts. He tried to interest others in the study of the classics and in the careful comparison and criticism of old texts. So great was his enthusiasm for the study of the humanities, so much was he interested in nature and in life, so different were his methods from those of the medieval scholastics (§ 614), that he has been called "the first modern man."

**636. The Renaissance in Italy.** — Others beside Petrarch studied Latin with enthusiasm. Manuscript copies

<sup>1</sup> In the medieval world the individual had not counted for very much. Even if he was a scholar or a teacher, he accepted the *authority* of people who had lived and taught centuries before. If he tried to have a religious faith different from that of others, he was branded as an unbeliever and a heretic. During the Renaissance men began to assert that they had a right to their own ideas and ways of doing things.

of the writings of Virgil, Horace, and other classical authors (§ 358), neglected for centuries, were brought to light by the collectors. Several of the popes and many nobles, especially two members of the Florentine Medici (Med'i-chi) family, were famous patrons of letters at this time.

Increased knowledge and broadened interests.

In the next century after Petrarch, especially after the Turks began to threaten the capture of Constantinople, a number of libraries were collected by scholars and patrons of letters in Italy. As the Greeks and the Romans had known more of science and of life than did the people of the Middle Ages, the study of these classics broadened the views and extended the knowledge of the fifteenth century scholars.

Influence of the Renaissance libraries.

In turn Italy taught the countries of western Europe. Scholars from northern Europe crossed the Alps to learn from the great teachers at Florence or at Rome. After printing was developed in Italy, the new learning was carried by books and essays to those who remained in the northern countries.

Italy teaches western Europe the new learning.

**637. The Literary Renaissance in Northern Europe.** — The new learning naturally came much later north of the Alps than in Italy. It had also a different interest. The humanists of Italy were scholars, pure and simple. They collected manuscripts, or studied and criticized texts. In the North the humanists were both practical students and reformers. They gave particular attention to the Scriptures. As a result of their study, they very soon began to declare that the Gospels did not provide for a church such as that of the Middle Ages. Long before the time of Martin Luther (§ 676), some of the humanists criticized the Church and were, in turn, punished by the Church for their criticisms.

Later revival of learning and interest in the Scriptures.

**638. Erasmus.** — The greatest of the humanists was the great Greek scholar and critic *E-ras'mus*. Erasmus

Scholarship,  
writings,  
and influ-  
ence of  
Erasmus.

was born in Rotterdam in the Netherlands (1467). He studied at Paris and in Italy. After teaching in England, he spent the last twenty years of his life studying in Switzerland. By his writings Erasmus taught the scholars of northern Europe to be more exact and thorough. Although preëminently a scholar, he was also a reformer in spirit, for he criticized the monks and many practices of the Church. He published a paraphrase of the New Testament which aimed to bring out the original more clearly. When this was criticized and it was suggested that he recall his book, he stated that several thousand copies had already been printed. It was beyond recall.

### MEDIEVAL AND RENAISSANCE ART

Importance  
of Renais-  
sance art.

**639. Medieval Art.** — There are two periods in the world's history which are particularly famous for their art. The first of these is the Hellenic period in Athens (§§ 186-187, 252-255); the second is the period of the Renaissance. Although the Renaissance is especially famous for its artists, it must not be thought that there was no medieval art.

Three types  
of medieval  
architec-  
ture.

Medieval art concerned itself less with painting than with architecture and with sculpture used in cathedrals. For our purpose we need note only three types<sup>1</sup> of medieval architecture, *Byzantine architecture*, of which the church of St. Mark's and the Doge's Palace in Venice may be taken as examples; *Romanesque architecture*, which used a modified form of the Roman arch; and *Gothic architecture*. We have already seen several specimens of this wonderful type of architecture, which is shown to good advantage in the cathedral of Amiens and the town hall of Louvain. We shall now study a little more in detail this Gothic cathedral architecture.

<sup>1</sup> We should note also *Moorish architecture*, best known to us through the Alhambra and other buildings of southern Spain.



640. Gothic Cathedral Architecture. — The medieval Gothic cathedrals were built in the form of a cross. The longer branch of the cross, called the *nave*, is at the west end of the building, the western façade or face of the cathedral showing usually the three entrance porches with the richly ornamented Gothic arches. Above these are windows, possibly round “wheel” windows, or of that

The west  
façade  
with  
porches and  
towers.



Notre Dame Cathedral, Paris, France (showing flying buttresses).

pointed-arch type which gives the name Gothic to this style of architecture. Surmounting all are the beautiful towers and possibly stately steeples, carved with a lavishness found only in medieval Europe or in the Orient. The French cathedrals have a pointed central spire also, but this becomes a heavy central tower in the cathedrals of England.

Within the church one is impressed not only by the elaborate carvings but by the beautiful Gothic windows,

Interior  
of the  
cathedral,  
with nave,  
transepts,  
and choir.

filled with richly stained glass, which frequently illustrate some Biblical scene. High overhead the stately Gothic arches meet in a wonderful arched ceiling of stone.<sup>1</sup> Passing to the center of the cathedral the arms, known as the *north transept* and the *south transept*, are resplendent with the light that filters in through the high Gothic windows. In these transept windows the art of the makers of stained glass is often seen at its best. The east end of the cathedral is called the *choir*, and frequently exceeds in beauty any other part of the building.

Giotto and  
the begin-  
nings of  
Italian art.

**641. Italian Art before the Renaissance.** — Italy was the home of the literary Renaissance. It was also the home of the Renaissance art. The name of Florence deserves first place in both of these important movements. Most of the medieval painting had been stiff, artificial, and unattractive. In the wonderful thirteenth century *Giotto* (Jot'to) showed the way to new kinds of painting by studying life. Giotto had the same relation to Renaissance art that Petrarch had to Renaissance learning. Giotto is best known, possibly, for his famous tower, which stands close by the cathedral of Florence.<sup>2</sup>

Giotto,  
Ghiberti,  
and Fra  
Angelico.

Directly across the street from Giotto's tower is a hexagonal building called the Baptistry. In the century after the time of Giotto, some very famous bronze doors were made for this building by the greatest of the pre-Renaissance sculptors, *Ghi-ber'ti*. Another of the

<sup>1</sup> At first roofs and ceilings were constructed of wood, but fires were frequent and expensive. Finally the architects worked out a plan by which the "thrust" or pressure of the roof was carried by arches that rested, not on the great pillars within the building, nor on the main walls, but on a wall outside. If these arches were placed *outside* of the building, they were called *flying buttresses*. By the use of flying buttresses or of inside arches, the architects, especially in northern France, were able to build cathedrals far surpassing in width and in height any that had been known previously.

<sup>2</sup> See page 577.

early Italian artists with whose work we are acquainted is that kind, lovable friar, whom we know as *Fra Angel'i-co*, best known for his angels with instruments.

**642. The Earliest of the Renaissance Artists.** — *Fra Angelico* was, of course, much less distinguished as an artist than the great painters who lived a half century or a century later. Possibly the greatest figure, although

Leonardo  
da Vinci.



Da Vinci's "Last Supper."

not the greatest artist, of the Renaissance is that of *Leonardo da Vin'ci*, architect, engineer, painter, and *littérateur*. One of his most famous pictures, the "Last Supper," was painted on the wall of an old church in Milan. His "*Mona Lisa*," in the Louvre gallery in Paris, was brought especially to public attention when it was stolen a few years ago.

*Michael Angelo* was almost as versatile as was *Da Vinci*. He carved many famous statues of heroic size,

Michael  
Angelo.

among them the figure "Moses." He was the architect of the present St. Peter's church, which was built during the sixteenth century. Most of the wall and



Michael Angelo's "Moses."

ceiling paintings of the Sistine Chapel of the Vatican were made by him.<sup>1</sup>

**643. Renaissance Painting at its Height.** — The greatest of the Florentine painters of the Renaissance was *Ra'pha-el San'zi-o*. Unlike his great contemporaries, Da Vinci, Michael Angelo, and Titian (Tish'an), each of whom lived nearly a century, Raphael died before middle age. Unlike the first two, he did not at-

<sup>1</sup> The greatest of the artists that devoted his attention especially to reliefs was Luc'ca della Rob'bi-a.

tempt work outside of his own line, that of painting. Like them he devoted his attention chiefly to religious subjects. His paintings possess a charm and a popular appeal that is lacking in much of the work of his contemporaries. No doubt his "Sistine Madonna" is the most admired picture in the world to-



Madonna and Child. (Detail from Raphael's "Sistine Madonna.")

day. His "Madonna of the Chair," in Florence, and his "Transfiguration" are examples of other types of his work.

In Venice there were many famous artists during that period. Of these we can mention but one, the great *Titian*. Even to-day we speak of a wonderful color as Titian red, because Titian used it in painting the hair of his "Flora."

The  
Venetian,  
Titian.



Correggio.



Dutch and  
Flemish  
painters.

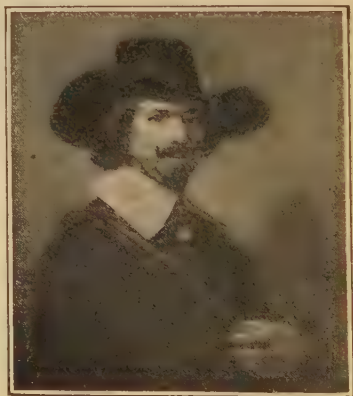
Correggio's "Holy Night."

Among the Italian old masters *Correggio* (Ker-rej'o) was distinguished as a master of light and shade. This is shown in his famous "Holy Night."

**644. The Netherlands Artists.** — Except for the *Van Eyck* brothers, Dutch artists who were famous for their colors, the painters of the North belong to a later period than the "old masters" of Italy. In the Netherlands many

of the greatest of these late Renaissance artists were to be found. To the Flemish Netherlands belonged *Ru'bens*, whose "Descent from the Cross" is possibly his most famous canvas. In the Dutch Netherlands *Rem'brandt* was the greatest master. His "March of the Night Guard" may be taken as an example of his best work. In the seventeenth century *Van Dyck* painted many well-known portraits of Charles I of England and his children.

**645. Renaissance Art in Other Countries.**—In Eng-



Rembrandt, by Himself.

land and France art did not develop as early as the period of the Renaissance, the greatest artists of those countries living several centuries later. In Germany the artists were not numerous; but one man, Albrecht *Dur'er*, painter, etcher, and writer, reminds us a little of his equally versatile contemporary, the distinguished Da Vinci.

In Spain there were two great Renaissance artists of international reputation. The canvases of one of these, *Murillo* (Mu-ril'yo), possess something of the charm that delights us in the paintings of Raphael. The other, an even greater painter, is *Velasquez* (Va-las'keth).



The great German artist.

"Baby Stuart," by Van Dyck.

Two great Spanish painters.



Murillo's "St. Anthony of Padua."

## RISE OF THE MONARCHIES

**646. Transition from Feudal States to Monarchies.** — Nature of the change  
The late fifteenth century was distinguished by changes not only in literature and in art, but in government. In western Europe in general, and in France, England, and Spain especially, that half

century witnessed the development of new monarchies which replaced the old feudal states. Three changes occurred in this transition: (1) the development of a national spirit among the people, (2) the consolidation of the territory of the country, (3) the development of the royal power in each country.<sup>1</sup>

Methods  
used by  
Louis XI  
in con-  
solidating  
the French  
monarchy.

**647. France under Louis XI.** — The completion of the monarchy in France was chiefly the work of Louis XI. When Louis became king in 1461, he found that his father had left him a small national army and a new kind of tax, both of which had been used because of the English invaders in the Hundred Years' War; but he depended chiefly upon his skill in diplomacy to increase his power. If he could not gain his wishes by skill, or force, or quick marches, he defeated his opponents by bribery, or by treachery, or by poisoning them. His enemies had a way of dying when they became too troublesome.

Louis XI  
and Charles  
the Bold.

Louis' chief enemy was Charles the Bold of Bur'gun-dy. Charles hoped to make himself king of a Burgundy that should stretch from the North Sea to the Alps mountains. Charles was rather successful against Louis, but he had many other enemies who objected to his forming a new kingdom. When he was killed in a battle against the Swiss, Louis seized the French fief of Burgundy. At the time that America was discovered (1492 A.D.) France had become a large and powerful monarchy.<sup>2</sup>

**648. England during the Wars of the Roses.** — In England there was less to be done to change the feudal

<sup>1</sup> The development of monarchy in each country was aided by a war within the country. In France the Hundred Years' War, by which the English were driven from France, united the people and made practically all of France royal domain. In England the Wars of the Roses undermined the power of the nobles. In Spain the wars against the Moors, by which the Moslems were driven from Spain, was an important cause of national unity and one reason for the king's increased power.

<sup>2</sup> Pro-venge' and Brit'ta-ny were also added to France about this time.

state into a monarchy, for England was united territorially as no other country had been. Nevertheless, in England the nobles were very powerful and there were two great factions, those that sided with the royal house of Lan'cas-ter and those that sided with the house of York. The followers of Lancaster took as an emblem the red rose, those of York the white rose. After the Hundred Years' War with France, these nobles turned their attention to each other, and for twenty-five years England was the scene of a great conflict among the nobles called the Wars of the Roses.<sup>1</sup> In this war most of the nobles of England were killed. The war closed with the battle of Bos'worth Field, which Shakespeare has made famous in his tragedy "Richard III."

Influence of the Wars of the Roses on the English nobility.

**649. The English Monarchy under Henry VII.** — Henry Tudor, the conqueror of Richard III, married Elizabeth of York, thus uniting the warring factions. He was a shrewd and cautious monarch, who managed to rid himself of his opponents by allowing them to plot against him. Then he exposed their plots and put them to death. To bring order in England he created the Court of the Star Chamber, in which secret trials were held. This afterward became infamous (§ 740), because it restricted the people's liberties.

How Henry lost many of his enemies.

Henry collected money from crown lands, old feudal dues, and other sources, but chiefly through his minister, Morton. Almost every noble was impaled on "Morton's Fork." If a noble spent a great deal of money, he was asked to contribute to the king's expenses because he was rich. If a noble spent little, he was asked to contribute because he was saving money. Since Henry had plenty of revenue, he did not call Parliament very

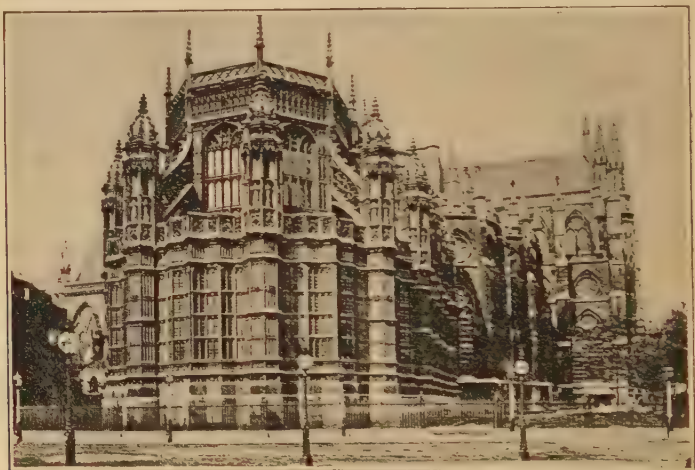
Having large revenues, he dispensed with Parliament.

<sup>1</sup> At this time one of the nobles, War'wick, was so powerful that he was known as "the King Maker," because several monarchs obtained or kept the throne through his support.

frequently and was thus able to make the king much more powerful.

The gradual consolidation of the Spanish kingdoms.

**650. Spain under Ferdinand I.** — During the Middle Ages there arose in Spain several tiny Christian states which grew at the expense of the Moslems. In the middle of the fifteenth century the Moors still held the south of Spain, called *Granada*. *Portugal* held practically



Chapel of Henry VII, Westminster Abbey.

her present territory, and the rest of the peninsula was divided into the large kingdom of *Castile*, the smaller one of *Aragon*, and the tiny kingdom of *Navarre*.

Ferdinand and Isabella create a united Spain.

In 1479 Ferdinand of Aragon, who had married Isabella of Castile, became king of Aragon. This united most of the territory in the peninsula under these joint rulers.<sup>1</sup> Granada was conquered the year that Columbus discovered America. The nobles helped Ferdinand catch

<sup>1</sup> Portugal also was joined with Spain for eighty years. For an important result of this union see page 601.



and punish the brigands by whom Spain was overrun. This police force was organized as a "holy brotherhood." When any lawbreaker was seized, the bells were rung, and he was taken before the nearest judge.

Ferdinand and Isabella obtained revenue by compelling the nobles to give up or pay for old privileges which they had taken from the Crown. Ferdinand was looked upon with favor by the Church, whose help he needed against the nobles, because he established the terrible Spanish Inquisition (§ 693), expelled the Jews, and began the policy which a century later drove out of Spain the Moriscos (Christian Moors) also. Ferdinand really accomplished a great work, leaving Spain a territorial and religious unit, with a strong monarchical government.

Ferdinand  
"consolidates" the  
royal power  
in Spain.

**651. Summary.** — For several centuries before 1450 the medieval world had been preparing for great changes. Feudalism was disappearing and nations were being formed. The universal religious empire was less necessary than it had been. People were gaining personal freedom. A renaissance started in the thirteenth century, but Europe was not ready for it. In the fifteenth century, however, the printing press, the spread of learning from Constantinople, the revival of interest in the classics, in art, in science, and in exploration made a renaissance not only easy but inevitable. As capital was more abundant and kings were becoming real monarchs, the revolutions of the Renaissance period included almost all institutions and covered almost every subject.

Preparation for the  
transition  
to modern  
times.

The intellectual Renaissance showed itself chiefly in a study of life as represented by the classics. Petrarch, "the first modern man," was "the first of the humanists." Like him many later scholars gathered libraries, studied the original manuscripts, and became interested in all intellectual and religious questions. The greatest humanist was Erasmus.

The intel-  
lectual  
Renaissance.

Renaissance art.

The Renaissance was the period of the most famous "old masters." Florence was the home of many of these great painters. For Italy we should remember Da Vinci, Michael Angelo, Raphael, and Titian; for Germany, Durer; for Spain, Murillo and Velasquez; for the Netherlands, Rembrandt and Rubens.

Rise of the monarchies.

In France under Louis XI and in Spain under Ferdinand I real monarchies were created by the consolidation of the territory of the country and by the establishment of the king's supremacy over all of the nobles. In England Henry VII made himself an almost absolute ruler after the Wars of the Roses.

Different movements of the Renaissance.

In this chapter we have studied the intellectual, artistic, and political movements of the Renaissance. In the next chapter we shall consider expansion and other forms of the economic Renaissance, and the movement for social reform. In chapter XXV we shall examine even more carefully the religious movement, the Reformation, that completed the Renaissance.

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## Questions

1. What were the important changes of the period that we call the Renaissance? Why was the Europe of 1450 prepared for these changes whereas the Europe of 1300 was not?
2. Name some modern ideas that began to develop in the Middle Ages. Trace the beginnings and the development of any one. Why are great historical changes almost always less abrupt than they appear to be? Name some medieval ideas or institutions that have persisted until recent years or that still exist.
3. What did the Byzantine empire do directly for the world's civilization? What did it do indirectly? Have the Turks done anything for humanity directly? indirectly?
4. Why was the printing press important in the fifteenth

century? in the nineteenth? Will it be more or less important in the future than it has been in the past?

5. Why was the study of Greek and Latin so important to scholars in the late Middle Ages? Compare humanism with scholasticism. What effect did the revival of the study of Greek have on Columbus (§ 654)? on the Reformation?

6. Are we studying the "old masters" because they belong to the Renaissance period or because they belong to us? Mention five old masters from at least three countries, naming a great painting of each.

7. What was the significance of changing a suzerain into a sovereign? What three things helped to change the feudal states into monarchies?

8. Give the names of the three "monarchy builders" in France, England, and Spain, showing to what extent each united the people of his country, consolidated her territory, or established the royal power.

9. What part did national taxes and national (not feudal) armies play in the creation of modern monarchies? To what extent did national patriotism replace allegiance to the local lord? Why should unswerving loyalty to a king have been so important in the fifteenth and sixteenth centuries? Is it as valuable to humanity in the twentieth century?

10. Show how Italy and Germany (§§ 673, 705-708) have suffered from the ambitious plans and schemes of other countries. How much greater respect do we have to-day for the national rights of other countries that are disunited or are seeking to "work out their own salvation"? What is the chief purpose of international diplomacy to-day?

## CHAPTER XXIV

### THE ECONOMIC REVOLUTION OF THE RENAISSANCE

#### 652. Revolutionary Changes in Business and Society.

— Duruy has very appropriately called the introduction of the new learning an intellectual revolution and the rise of the monarchies a political revolution.<sup>1</sup> In this period, as he suggests, the discoveries, the territorial expansion, the growth of capital and of trade constituted an economic revolution as well. A social revolution also was taking place as a result of these economic changes, but the social revolution was not completed on the continent of Europe until three centuries later. The nobles were too powerful and the times were not ready for the freeing of the common man from the burdens and the abuses that survived from feudal times. The religious revolution, the Reformation, was historically the most important of all the revolutionary movements of this century.

Economic  
changes and  
social  
unrest.

### DISCOVERY AND EXPANSION

653. Medieval Geography and Exploration. — Medieval travelers and geographers were fairly well acquainted with the size and shape of two continents, Europe and Asia, the latter chiefly through the reports of travelers, such as Marco Polo (§ 572). They also knew a considerable amount about northern Africa. Many of these travelers and geographers probably knew

Medieval  
knowledge  
of Asia and  
of the shape  
of the earth.

<sup>1</sup> Duruy's *Modern Europe*, 118-188.



that the earth was round,<sup>1</sup> even if the people thought that it was flat, for most scientists of the later Middle Ages had read in Aristotle that the earth is a sphere. Although Eratosthenes (§ 266) had shown that the earth is not very large, no voyagers dared to sail west to the Indies because they feared the great width of the Atlantic Ocean and the terrible dangers that might be encountered on such a trip.

Improved  
mariners'  
charts, the  
compass,  
and the  
astro-  
labe.

In the fourteenth and fifteenth centuries, however, excellent mariners' charts were made of the coasts of the Mediterranean Sea and other waters. Navigators soon gained greater confidence, while the new improved compasses<sup>2</sup> and astrolabes<sup>3</sup> made it safe to sail far out from any land.

Prince  
Henry the  
Navigator.

The leader of the early navigators, geographers, and explorers was Prince Henry of Portugal, called the Navigator. The islands off the coast of Africa were explored, some sailors going as far as the Congo River, but no way seemed open to the Indies. After many years Barthol'o-mew Di'az (1486 A.D.) passed the south end of Africa. Although he realized that the way was probably now open to the Indies, he was forced by his sailors to

<sup>1</sup> It was not until a half century after the discovery of America by Columbus that Copernicus (§ 728) gave to the world proof not only that the world is round but that it revolves around the sun. His theory was not believed very generally until the seventeenth century.

<sup>2</sup> The bold voyages of the Renaissance period would not have been undertaken without the use of the *compass* and the *astrolabe*. About the thirteenth century the Arabs introduced into Europe a magnetized needle. It was found that if it was placed on cork in a basin of water, a magnetized needle would always point toward the North. Later a genius placed the needle on a pivot, over a marked card. The whole was then placed in a box for convenience in use.

<sup>3</sup> A few years before Columbus discovered America a geographer named Beheim made a mariners' portable *astrolabe* that could be used for determining the height of the sun above the horizon and thus learning the latitude of the voyager. The *astrolabe* had been in use among Arab astronomers for several centuries and its principles had been used by Greek scientists.

turn back. The great epoch-making voyage of the Renaissance period was not to be that of a Portuguese navigator in the East, but of a Genoese sailor in the West.

654. **The Discovery of America (1492).** — As is well known, Christopher *Columbus* was a Genoese geographer and navigator. He first asked the rulers of Portugal to help him fit out an expedition to find the Indies by sailing into the West. When he found that the Portuguese

The work of  
Columbus,  
Vespucius,  
and the  
Cabots.



A Caravel of Columbus.

were not interested, he went to Spain. In 1492, the year in which the Spaniards expelled the Moors from Granada, he set sail with his three little caravels from Cadiz, Spain. He found land, some of the Ba-ha'ma Islands and the West Indies. On his third voyage (1498) he reached the mainland of America; but *A-me-ri'go Ves-pu'cius* had already in 1497 discovered and explored the coast of South America, and the *Cabots* had discovered North America the same year. Two great continents, which unquestionably were not India, had been brought to the attention of Europe.

To protect Spain's discoveries in the West and those of

The Pope's division of the world between Spain and Portugal (1493).

Portugal along Africa, the Pope (1493) divided all non-Christian lands between those two countries. Those lands that were west of a specified meridian in the Atlantic Ocean belonged to Spain; those east, to Portugal. All of the American continent, except Brazil, was to be Spanish, according to the Pope. France and England, although good Catholic countries, did not observe these decrees very religiously.

Magellan, the fourth great discoverer, shows that America is a continent.

Until *Ma-gel'lan*, a Portuguese in the employ of Spain, sailed across the Pacific Ocean (1520), it was not known that the East Indies were several thousand miles beyond America, nor had it been proved that the world was round. When this fact was learned, many explorers tried to find ways of crossing the American continent by water, searching for a "northwest passage" to the spice islands of the East.

The Spanish search for gold.

**655. The Exploration of America.** — There was a great deal of exploration in America. This was not so much for the sake of America as for the gold that was supposed to be abundant. A Spanish adventurer, Cortez, conquered *Mexico*, sending back to Spain immense quantities of silver. The Pi-zar'ro brothers conquered *Peru*, gaining still more treasure in gold and silver which had belonged to the In'cas, the rulers of that country. De So'to and Cor-o-na'do sought the precious metals in Florida and in the southwestern part of what is now the *United States*, but neither gold nor silver was found.

Newfoundland fisheries, the slave trade, and raids of the sea rovers developed an English marine.

Large numbers of fishing boats came each year from northern France and southern England to the valuable fisheries off the coast of *Newfoundland*. In the last half of the sixteenth century English sailors made profitable voyages to the *Spanish main* in the West Indies. Hawkins and Drake smuggled in negro slaves from Africa and were only too willing to loot the Spanish treasure ships which carried gold and silver to Spain. In order to gain

more treasure at less risk, Drake sailed up the Pacific coast, seized a large amount of booty, explored parts of the Pacific coast of the United States, and returned home by way of Africa. Raids on Spain's commerce developed a set of skillful, daring navigators, who were to be of great importance to Queen Elizabeth at the time of the great Armada (§ 699).

At the close of the sixteenth century there were no settlements of Europeans north of the Spanish fort at St. Augustine in Florida, although many attempts had been made to establish colonies.

Results of  
the first  
century.

**656. The Portuguese in the East.** — Five years after Columbus discovered America, *Vasco de Gama*, setting out from Portugal, *reached the Indies via the Cape of Good Hope*. The Portuguese soon established trading posts in India and Ceylon and pushed on to the Malay peninsula and the spice islands, commercially the most important islands in that vast group which is known as the "East Indies." Everywhere they treated the natives harshly.<sup>1</sup> From the East Indies they carried on trade with China and Japan.

Vasco de  
Gama and  
the begin-  
nings of the  
Portuguese  
commercial  
empire in  
the East.

Gems, articles made of gold and silver, pearls, ivory, silks, tea, spices, cotton, and other commodities were carried by the Portuguese only to Lisbon. To Lisbon came the vessels from north-European ports, particularly those of the Netherlands. Since the Dutch and Flemish tradesmen were the real distributors and therefore retail

Dutch and  
Flemish  
carrying  
trade from  
Lisbon.

<sup>1</sup> They did not gain possession of a large commercial empire in the East without a struggle, however. As the Arabs still carried on a great deal of trade by way of the Red Sea and the Persian Gulf, the Portuguese were obliged to defeat them and the Venetians more than once.

Portugal had established a great commercial empire, upheld by force. Although the profits from this trade were enormous, they were not enough to make the business a sound one. Heavy royalties were paid to the king. The governors looted the trade as the old Roman governors looted their provinces (§ 330), every merchant, every employee, and every official having a share in the spoils.

salesmen of these expensive eastern luxuries, they grew rich, although the Portuguese barely prospered.

Knowledge  
of the  
earth after  
the time of  
Magellan.

**657. Some Results of Expansion.** — The world with which Europeans were acquainted after the time of Magellan was very different from the known world of the preceding century. It was now known positively that the earth is round and that there is a great continent west of the Atlantic Ocean, separated from Asia by an ocean wider than the Atlantic.

Develop-  
ment of  
national  
and inter-  
national  
commerce.

From a narrow sphere of action centering in the Mediterranean Sea, the Christian peoples of Europe suddenly became interested in distant countries and world-wide affairs. Commerce, which five centuries earlier had not existed, or at most, had been carried on between towns, and which in the fifteenth century had grown to national proportions, now became international.

### THE NEW CAPITALISM AND ITS INFLUENCE

Lack of  
capital and  
of money.

**658. Lack of Capital in the Middle Ages.** — In medieval times there was so little *money* that each peasant was obliged to pay his rent and his dues to his lord (§ 494) in wheat or chickens or wine. Neither was there enough *capital* for each farmer to own his plows and oxen and barns for himself. The result was the wasteful system of cultivation in common that has been considered (§ 492).

Distinction  
between  
capital  
and money.

In this connection we must notice that money is not the same thing as capital, for money is chiefly a medium of exchange, that is, a form of wealth which is used by every one. For example, wheat is exchanged by the farmer for cash and the cash is then used to purchase whatever the farmer needs. Capital, on the other hand, may be money or any other form of wealth that is *saved* and used, in the purchase of tools or raw materials or merchandise, to produce more wealth. A person may have



a great deal of capital, for instance, factories, machines, or ships, yet he may have very little money, for he uses all of this capital to earn more wealth for himself, but he needs only a little money in order to trade his products for new raw materials.

**659. Capitalists of the Later Middle Ages.** — The experience of Europe in the later Middle Ages proved that it was easier to save capital out of the surplus wealth acquired in trade than out of a possible surplus produced by land. In consequence the first capitalists of the later Middle Ages were, the Jews, who were usually forbidden to hold land, thus being forced to devote their attention to trade and later to the lending of money. They loaned money to kings, who always needed more than they had, and to merchants, who used the money as capital in their business. As there was a great demand for capital, and a very small supply, the Jews usually asked high rates of interest.

The Jews  
as medieval  
capitalists.

The Jews were despised and ill-treated, not simply because they drove such hard bargains with those who borrowed from them, but because the best Christians, especially during and after the Crusades, believed that it was right to persecute a people whose ancestors had put Jesus Christ to death.

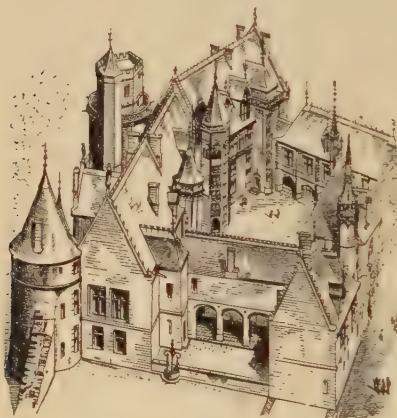
Reasons for  
persecution  
of the Jews.

**660. Jacques Cœur, Merchant and Capitalist.** — Since large sums were made from trade, some of the most successful European merchants not only did business on a very extensive scale, but they loaned money to kings and princes. One of the earliest and most prominent of these merchant-capitalists was Jacques Cœur (Zhak Kur), a Frenchman. Most of his wealth was acquired from trade with the East. He was asked by the father of Louis IX to occupy important positions in the French government, and his great wealth undoubtedly helped the French to win the wars against England.

Cœur's  
work in  
business  
and in the  
French  
govern-  
ment.

How  
Cœur's  
power  
created  
enemies  
who ruined  
him.

At the height of his career Cœur continued to carry on business with the East, having business houses in all important French cities, in England, in Spain, and in Italy. He built chapels and houses and endowed three colleges. He loaned money not only to the French king but to hundreds of nobles who needed money. In fact he was the most powerful man, financially and politically, in France. This caused his enemies to rise against him.



House of Jacques Cœur.

The  
Fuggers as  
sixteenth  
century  
Roths-  
childs.

He was imprisoned, fined an amount equal to \$5,000,000 to-day, and his property confiscated. The governments of that day were not so willing to protect capitalists as they have been in later centuries.

**661. The House of Fugger.** — An even better example of the early modern capitalist is furnished by the

Fug'ger family, the fifteenth and sixteenth century Rothschilds. These people lived in Augsburg in Germany. For a century and a half they gathered wealth until they could dictate to kings and emperors. As in the case of the Rothschilds, the family fortunes were used as a great fund for controlling business and finance. At one time the wealth of the Fuggers was estimated at a sum equal in purchasing power to more than \$300,000,000 to-day.

The most interesting and influential member of this family was Jacob Fugger, a contemporary of Christopher Columbus. In Jacob's time the Fuggers owned silver mines in Tyrol, copper mines in Hungary, and developed,

for the owners, mines in other countries. They loaned immense sums to the emperor, who mortgaged to them several counties and estates. As they wished to gain commercial advantages in Spain and in America, Jacob Fugger did not hesitate to use his money to procure the election in 1519 of Charles of Spain as Emperor Charles V (§ 674). Thereafter the Fuggers did some business in the new

Alliance between "big business" and the government in the days of Jacob Fugger.



Living Room, Home of Prosperous Burgher.

world as well as in the old. When we hear of an alliance between "big business" and a government in our own day, we must remember that concentrated wealth has always had great influence in government and has also been influenced greatly by the good-will or the ill-will of a country's rulers.

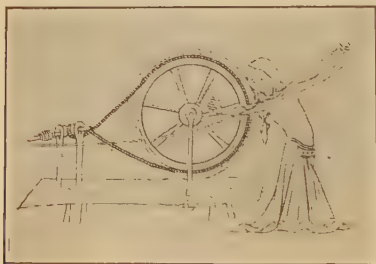
**662. The English "Merchant Adventurers."** — In England there were no merchants whose wealth compared for a moment with that of Cœur or the Fuggers, but gradually a prosperous merchant class developed, that

The "Merchant Adventurers" as the forerunners of later trading companies.

made money in the wool trade, or possibly in the herring fisheries,<sup>1</sup> or from trade with distant countries. The members of the first English organization to engage in distant foreign trade were called the "Merchant Adventurers." For a long time they did not venture very far, limiting their trade chiefly to the city of Antwerp, which allowed practically free trade for every one. This policy was so successful that later Antwerp became what Bruges had been (§ 566), the commercial metropolis of northern Europe.<sup>2</sup>

English wool demanded by English and Flemish weavers.

**663. Wool Growing and Manufacture in England.** — Meanwhile new methods were being introduced into English agriculture and industry. The change from medieval times to modern times in both English agriculture and manufacturing may be explained best by the wool industries, since wool was the most important product of England (§ 563).



Spinning.

Even before the Renaissance English weavers were able to use all of the wool which England could produce, although Flemish weavers were still trying to buy some of the English wool. This made it very profitable to raise sheep.

All over England the landowners and tenants began to inclose lands for sheep. Because of the prosperity

<sup>1</sup> The herring fisheries of the North Sea have played an even more important part in the economic development and international struggles of Europe than the Newfoundland cod fisheries have done in those of America.

<sup>2</sup> The decline of Antwerp dates from the Spanish attack in 1576. This was so destructive that it is known as the "Spanish fury." For this period see §§ 694-696.

that was brought by wool and the new commerce, population increased rapidly. For example, the population of London increased 300 per cent in the seventy years before 1600, and doubled again in the following half century. To feed this larger number of people, when a smaller area was cultivated, required larger crops, new vegetables that would give more food per acre, better tools, and better methods of cultivating the soil. To keep her people from starvation England was forced to improve her agriculture. From her wool, her improved agriculture, and her trade with other countries, she began to save her surplus wealth. She was then able to enjoy more prosperity (§ 716), to look still further for foreign markets (§ 722), and to be more interested in outside affairs.

Inclosures, valuable wool industries, better agricultural methods and crops.

### SOCIAL UNREST

**664. High Prices and High Rents in England.** — In a period when prices were rising, when the more important English landlords were inclosing many of the old farm lands, and merchants were making money in home and foreign trade, many people would naturally suffer because of those very changes. If a man were a day laborer, he found that his wages did not increase very much, although he was obliged to pay much more for bread, much more for meat, and possibly three times as much for the rent of his cottage.

How wages always have failed to rise as rapidly as rising prices.

This era of change and of high prices was particularly hard on the peasant farmers, especially in England and in Germany. Bishop Lat'i-mer showed this in a sermon that has often been quoted. He stated that an English farm for which his father paid a rent of 3 or 4 pounds per year was a little later rented for 16 pounds and that a larger farm " which heretofore went for 20 or 40 pounds by the year, is now let for 50 or 100 pounds by the year."

Increase in rents of the English peasant farmers.



Why the lot  
of the  
German  
peasant  
was harder  
in the  
fifteenth  
century  
than before.

**665. How the Lot of the German Peasants changed for the Worse during the Renaissance.**—Outside of England the condition of the peasants was worse than it was on that island. Before this time in Germany, for example, all peasants had paid in services or in produce for the use of their lands. They had not paid a money rent, as had been done in some parts of France and England during the preceding century (§ 627). Now the German landlords were willing to be paid in money. The change was as unfortunate for the German serfs and villeins as the increased rents of this period were for the English farmers whom we just mentioned; that is, they were obliged to pay in money far more than they had been compelled to pay formerly in services. Instead of being better off, they found it harder than before to dispose of their crops and pay all that they owed to their lords. The government did little to relieve the peasants. In fact it did something to make their lot harder, for it took away the use of the forests and the "commons" (§ 491). Furthermore, it levied upon them heavier taxes than in preceding centuries.

Peasants'  
revolts be-  
fore 1520.

**666. Social Discontent and the *Bundschuh*.**—In southern Germany the peasants were fairly intelligent and prosperous. They realized that they were not being treated fairly. They had the example of the Swiss who had successfully revolted against their lords, and they had a grievance against the Fuggers (§ 661) and other capitalists, who were becoming richer and richer. About the time that America was discovered, they organized a series of peasants' revolts. They placed upon their banners the picture of a *Bundschuh* (Bunt'shu), a peasant's wooden shoe fastened with bands, as a sign of their oppression. They demanded "only what is just before God." As the peasants hated all landlords, they were especially bitter toward the Church, not only because

the Church owned so much of the land but because it demanded tithes (§ 521) and other special payments. In every case these revolts were put down and the leaders were hanged.

**667. The Peasants' Revolt and the "Twelve Articles" (1524).** — As all southern Germany was ready to revolt, its people welcomed the opposition of Martin Luther to the Church (§ 679). For a short time this district became the storm center of that great movement, the German Reformation. A little thing started the *social revolution*. A countess in the Black Forest compelled some of the peasants on her lands to gather strawberries for her on a church holiday. The tenants refused. Within a few days a thousand men joined them in demanding from their lords the reform of all abuses. These demands are called the "*Twelve Articles*." Among them were the right to choose their own pastors, who should be allowed to preach the true Gospel, exemption from the small tithe, release from serfdom, a reduction of rents, and restoration of the right to use the "commons" and the forests. They agreed to withdraw any article that was contrary to Scripture.

The peasants revolt and demand the "Twelve Articles."

**668. Suppression of the Great Peasants' Revolt (1525).** — The "Twelve Articles" were printed and spread broadcast throughout southern Germany, but everywhere the peasants' demands were spurned with contempt by the lords. Many laborers from the towns now joined the uprising, aiding the cause by their numbers and their sympathy. They did not bring to the revolting "armies" the organization, the leaders, or the weapons that they needed. Wherever the peasants were met by the knights in battle, they were massacred in large numbers by the trained, well-equipped troops of the nobles.

Failure of the peasants' forces in battle.

Unable to meet their enemies in the field, the peasants plundered castles, cutting their victims with knives and

Reprisals  
and sup-  
pression of  
the revolt  
in blood.

in one instance gouging out the eyes of three score townsmen. Yet a little more than six months after the revolt started, the last "army" of the revolting peasants had been slaughtered and the uprising had been completely suppressed. It is said that a hundred thousand peasants lost their lives in this mad revolt against their masters. And they died in vain, for there was little improvement in the condition of the peasants in Germany during the next three centuries.

Six condi-  
tions that  
were chang-  
ing during  
the Re-  
naissance  
period.

**669. The Period of the Renaissance as a Preparation for the Reformation.** — If we look back over the last two chapters, we can understand better why the Reformation occurred in the first half of the sixteenth century. The world was radically different in 1520 from what it had been a century or even a half century earlier. First of all there was the *printing press*, which had revolutionized the making of books and the spread of knowledge. Then there were the *monarchies*, the new strong national governments that had grown out of the feudal states, their rise being accompanied by a corresponding decrease in the power of feudalism. Third, there was the discovery of a *new world* in the West and practically a new world in the far East (the East Indies), with the astounding discovery that the earth was round and not flat as the medieval scholars had taught. Fourth, there was the rise of *capital*, of *new industries*, and of *commerce*. As nation fought with nation for trade, all objected to church regulation regarding business. When the world outside of Europe was divided between Spain and Portugal by a decree of the Pope, France and England resented the division and refused to be bound by it. Fifth, among the changing or changed conditions of the time was the *great social unrest* among the people since they were deprived of home or business by the decadence of old occupations, were heavily taxed by the new national governments, and

felt aggrieved at the growth of a capitalist class. Last of all, though earlier in time than many of the others, was the *new learning*, humanism, which aroused among scholars a new spirit of inquiry and made them more critical.

All of these conditions and the general spirit of the Renaissance favored a modification of the religious system of the later Middle Ages. The medieval religious empire had not been as necessary nor as prominent during the fourteenth and fifteenth centuries as in the preceding 250 years. In the Church itself there existed a great many privileges and customs which were objectionable to scholars, merchants, kings, and the common people.

How  
changes in  
the Church  
had become  
inevitable.

**670. Summary.** — The Portuguese were the first to attempt to trade outside the medieval sphere of commercial activity, although it was Spain that equipped Columbus for the voyage on which he discovered a new world (1492 A.D.). In 1497 Vespucci and the Cabots discovered South and North America respectively. In 1498 Vasco de Gama reached India via the Cape of Good Hope, and about 1520 Magellan's sailors first navigated the globe. Spain gained many possessions in semi-tropical America, but the other countries had no permanent settlements in the new world in 1600. The Portuguese built up an extensive commercial empire in the East but they allowed corruption and more enterprising rivals to destroy this within a century.

Discovery  
and expan-  
sion.

Human progress has depended on the possibility of producing wealth. Wealth in its turn depends greatly on productive capital and is more usable when there is an abundance of money for purposes of exchange. Capital and capitalists were rare in the Middle Ages, although the ill-used Jews were active money-lenders and bankers. Among the first great capitalists were Jacques Cœur, a Frenchman, and the Fuggers of Augsburg. Beside doing extensive business in many different lines, these people

The new  
capitalism  
and its  
influence.

loaned money, financed wars, and controlled governments. In England the companies that grew out of the " Merchant Adventurers " became wealthy and powerful in trade. Wool growing, the inclosure of land for sheep, and better agriculture were features of England's economic history at this time.

Social  
changes  
and revo-  
lutions.

In this period of change prices rose rapidly and rents became very high. The payment of rents in money rather than in services increased rather than lightened the burdens of the peasants and farmers. Partly on account of the inclosures of lands many people lost their " farms," increasing the number of unemployed persons, paupers, and vagrants in England. In the south German states the peasants were in a continual state of unrest during the half century before 1524. In that year a widespread revolt broke out which was not suppressed until about 100,000 peasants had lost their lives.

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### Questions

1. What was the "known world" of the ancients? What were the medieval ideas of the size of the earth, its seas, and its continents? Show what part inventions such as the printing press, the compass, the astrolabe, and gunpowder had on the fifteenth century awakening of Europe.

2. Explain the eastern trade routes. Show how little share Portugal, Spain, and England had in the eastern trade over those routes. Why did Portugal go east via the Cape of Good Hope?

Why did Spain try to reach the Indies by sailing west? Why did England have so little share in the new world commerce?

3. State the names of the four great American discoverers. Give date of each, tell under what flag each sailed, and what each discovered. What territory did each European country hold in America in 1600? What land did each claim?

4. Write an account of the trade with the East from the time of the early Crusades to the time when the Dutch gained control of most of the Portuguese trade and many of the East India islands (§ 696).

5. What is the difference between trade and industry (manufacturing)? between capital and money? Can any one save capital unless he has more income and wealth than enough to pay for necessities? Can any one create very much new wealth without more or less capital, such as tools, raw materials, etc.? Why then are capital and the capitalist necessary for human progress? How did capitalists abuse their power in Roman times (§§ 331, 366)? during the Renaissance?

6. Show how all of the following in England are connected with one another: the "Merchant Adventurers" and the great chartered companies; the growth of towns; the inclosure of lands, increase of sheep raising, and improved agriculture; higher rents, vagrancy, pauperism, and poor laws. What effect had these changes in the history of England under Henry VIII and Elizabeth?

7. Why are revolutions started by people who are better off than others of their class? For example, why did the villeins of England revolt in 1381, whereas those of southern Germany did not revolt until a century or more later, and the more degraded but less intelligent serfs of eastern Germany did not revolt at all? Why did the intelligent, almost self-governing American colonies revolt in 1776, whereas the more oppressed Spanish colonies endured a harsher rule for a longer time? Why were the most intelligent common people on the Continent, the French, the first to rid themselves (1789) of the "old regime"?

8. Show how the period of the Renaissance and the Reformation changed considerably all of the old institutions of the Middle Ages except serfdom and villeinage on the Continent.

## CHAPTER XXV

### THE REFORMATION

#### 671. The Reformation as both Revolution and Reform.

— The Reformation which took place in the first half of the sixteenth century was a widespread religious reform movement affecting all of western Europe. It would have been impossible to preserve the medieval Church in modern times. That Church had done or had tried to do many things which naturally belonged to the state or the government. It had its own courts. It owned and ruled an immense amount of land, its bishops having special privileges as secular rulers. It looked after most of the schools, all marriages, divorce, the poor, and a hundred other matters that we consider the chief duty of our governments. After kings became monarchs and feudal states became nations and modern commercial enterprise interested people in the making of money, the medieval Church could have maintained its widespread rule over western Europe only by voluntarily limiting itself to matters purely of religion and of morals.

Need of reform in the medieval Church.

Here then was an almost inevitable conflict. The new age wanted something different from the medieval Church. The medieval Church clung to its old powers and privileges, making little or no attempt to find out the needs of the Renaissance period and little effort to rid itself of customs that had grown into abuses and therefore evils. Add to this the ambitions and the selfish scheming of emperors, kings, princes, prelates, and reformers, and there could be but one result — the

The "irrepressible conflict" between an unyielding Church and a revolutionary age.

old order must be modified or it would be changed abruptly and by revolutionary means.

The Reformation included a Catholic Counter Reformation as well as a Protestant Revolution.

In fact the Reformation included both reform of the medieval Church and a religious revolution. Over all northern Europe the Church was changing so slowly that a *Protestant Revolution* occurred which established new national Protestant churches in place of the medieval Church. In southern Europe, on the contrary, the Roman Catholic Church, by making sweeping reforms within the Church and by gaining the support of the kings and princes of the "Romance" countries, preserved a church that outwardly was the direct successor of the medieval Church.<sup>1</sup> This was the *Counter Reformation*.

#### POLITICAL CONDITION OF EUROPE — EARLY SIXTEENTH CENTURY

Dissension, intrigue, and decentralization in Italy.

##### 672. The Condition of Italy during the Renaissance. —

To understand the Reformation we must know not only the general conditions considered in the last two chapters but we must comprehend the political situation in the leading countries. While France, England, and Spain were being united into strong monarchies (§§ 646–650), Italy and Germany were becoming even more disorganized<sup>2</sup> than they had been during the Middle Ages. Northern Italy was made up of numerous city states, nominally republics but really oligarchies. Of these Venice, Florence, and the duchy of Milan were most important. In southern Italy was the kingdom of Naples<sup>3</sup> and across the center of Italy were the states of the Church. The fifteenth century was a period of dissension and intrigue in Italy.

<sup>1</sup> Since the Reformation the Roman Catholic Church has been a distinctively religious organization instead of both a secular and religious body, as was the Church of the Middle Ages.

<sup>2</sup> Decentralized.

<sup>3</sup> This kingdom was also called the kingdom of the Two Sicilies.

Wars and assassination by poisoning were two characteristics of the age. Yet this was a period of commercial prosperity as well as intellectual progress.

Venice was apparently at the height of her power until her enemies united and seized her territories.<sup>1</sup> Florence

Venice,  
Florence,  
and Rome.

was an intellectual and artistic center only equaled by Athens in the days of Pericles.<sup>2</sup> Rome was not only the most important city in the Church; it was the capital of the Papal States as well. Although the ruler of the Papal States was the Pope, ambitious Italian nobles struggled to get the papacy, hoping that they might change the Papal States into a kingdom which



Giotto's Tower and Cathedral, Florence.

should remain under the rule of their family.<sup>3</sup> One Ren-

<sup>1</sup> Venice lost power in the East chiefly through the growth of the Portuguese trade and commercial empire (§ 656). Her losses in Italy were due to the League of Cambray, formed against her in 1508 A.D.

<sup>2</sup> At Florence there lived a monk name *Sa-vo-na-ro'la*. Stern and intensely religious, this monk denounced the corruption, the immorality, and the irreligion of the times. He dared to denounce the Pope. For several years Savonarola (1494-1498) controlled the republic of Florence, introducing many moral reforms. At length he was seized by his enemies, tried, and condemned to death.

<sup>3</sup> The most unscrupulous of these ambitious popes was Alexander VI.



aissance pope was particularly interested in beautifying the city of Rome. For example, the present church of St. Peter's was built at this time.

International  
contest for  
Italy for  
centuries.

**673. The Beginnings of Modern International Diplomacy.** — The Italian states were separated and warring against each other. The kings of France and Spain



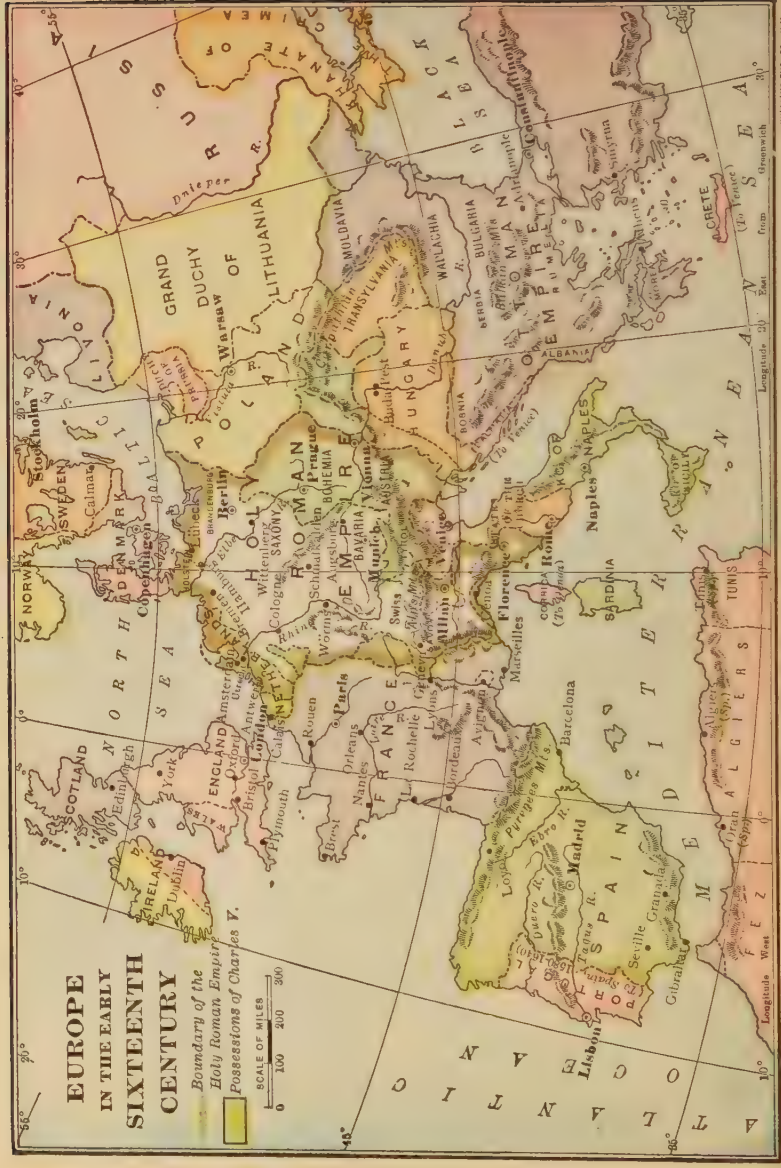
St. Peter's, with the Vatican.

claimed that they were the legal rulers of some of these states in Italy. Italy therefore became the center of international struggles for territory and power.

Invasion of  
Italy by  
Charles  
VIII of  
France,  
1494.

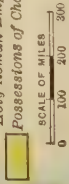
This modern struggle between the nations was started by Charles VIII of France. In 1494 Charles invaded Italy with a large army in order to make good his claims to the kingdom of Naples. He marched down through the peninsula as though on a triumphal journey, being welcomed at every city. Since his easy success united his enemies, he returned with difficulty to France.





# EUROPE IN THE EARLY SIXTEENTH CENTURY

Boundary of the  
Holy Roman Empire  
Possessions of Charles V.



In later years and centuries we shall see how often Italy became the international battle ground, now between France and Spain, now between Austria and Spain, now between France and Austria, until the Italians, about fifty years ago, united, expelled all foreigners, and established a national government of their own.

Struggle for Italy, ending in unity of Italy.

**674. Francis I and Charles V.** — Francis I of France and Charles V of Germany fought over Italy. At first Francis was successful, but, while attempting to besiege *Pavia* in northern Italy (1524 A.D.), Francis was captured and imprisoned by Charles V. After a year in prison, he agreed to the terms demanded by Charles and gave up all claims to any lands in Italy.<sup>1</sup> In 1516 Francis had made an arrangement with the Pope by which the Church in France was brought under the almost absolute control of the French king, who was to appoint all church officials. Practically, this gave France a “national” church.

Francis I in Italy.

In the year 1519, the electors of the empire (§ 534 *n.*) chose as emperor Charles, king of Spain. His only rivals were not princes of Germany, as we should have expected, but Francis I and Henry VIII of England.

Charles was an earnest and honest man, who tried to do his whole duty. He was not an able man, and only an able man could have ruled his vast possessions satisfactorily under the most favorable circumstances. It was impossible for him to cope with the troubles that he had in Italy with Francis I, on the Austrian boundaries with the Turks, and in Germany with the new religious sect started by Luther.

Emperor Charles V and his problems.

At the time of his election, Charles V was the ruler of wide dominions that had come to him as the result of a series of remarkable “Hapsburg marriages.” Through

<sup>1</sup> As soon as he was free, he broke his promise and again made war on Charles in Italy. Later, to the horror of all Christendom, Francis allied himself with the Turks.

Vast possessions of Charles V through "Hapsburg marriages."

his mother, the daughter of Ferdinand and Isabella, he inherited Spain, Naples, Sicily, and large territories in America. Through his father, who was the son of Maximilian of Austria and Mary, daughter of Charles the Bold of Burgundy (§ 647), he became ruler of German Burgundy and of the Netherlands, and heir to the Hapsburg possessions in Austria.

### THE REFORMATION IN GERMANY

Why Germany did not have a real king, which she needed.

**675. Condition of Germany in the Early Sixteenth Century.** — Germany was unfortunate in having as her chief ruler an emperor who had a position of great honor but no power such as that held by the kings of France, Spain, and England. The real rulers of Germany were the great princes. Usually one of these princes was emperor. His sole real power was due to his position as prince. In fact, the German emperor at this time was a feudal king (§ 580). Under Charles V the country did not even have a resident king, for Charles was absent from Germany during the nine critical years from 1521 to 1530. During the last of his reign he was in Germany only a small part of the time. Moreover, Charles, having been born in the Netherlands, and being ruler of the Hapsburg dominions in Austria and king of Spain, was really interested in the Netherlands, in Austria, and in Spain — not in Germany.

How the national sentiment of Germany opposed the Church.

In spite of the fact that they had no national ruler, the German people had very *strong national feelings* on many subjects. For example, they resented the interference of any outsider in Germany. At this time, without question, the Germans felt that the church prelates were outsiders and that the work of archbishops, friars, and other churchmen was interfering with German rights. The Germans objected to the amount of money that



was collected by the friars and the Pope's agents for the use of the Church. They resented the special privileges held by church officials. They demanded the reform of clergy who, high church officials freely admitted, were worldly and immoral. They were ready to break with the Church not so much because they disagreed with the religion or the doctrines of the Church, but because the Church seemed to be the chief obstacle in the way of their becoming a nation.

#### 676. Martin Luther. —

The man who led the religious movement which split the medieval Church, not simply in Germany but in western Europe, was Martin Luther. Luther was born in 1483 in a little village of north central Germany. Luther's people were peasants, his father being a miner who was ambitious to educate

Martin in order that he might become a lawyer. At the age of twenty-two Luther abruptly turned his back on the law as a career, and, much against his father's wishes, became a friar.

Luther read extensively in the Bible and from the writings of St. Augustine.<sup>1</sup> He came to believe that

<sup>1</sup> As he was often oppressed by a sense of his sinfulness and unworthiness, he found more comfort in the teachings of St. Paul and of St. Augustine than in his prayers, vigils, and fastings in the monastery. Luther had thought for a long time that a man's sin would not be forgiven simply because he performed some external act of penance. He had learned from St. Augustine and the leader of the religious order to which he belonged that "man must be justified by *faith*"; that is, that the remission of sin



Martin Luther.

Youth of  
Luther.

Luther in a monastery, a university, and in Rome.

man's salvation does not depend on "works" but on his faith in God. In 1507 Luther began to teach in the new University of Wittenberg, in Saxony, about fifty miles from Berlin. A little later he was sent on religious business to Rome. He was not impressed with the beauties and the wonderful buildings of the "Eternal City," but he was unfavorably impressed with the spirit of worldliness shown by many of the high church officials. He returned from Rome with his confidence in the Church somewhat shaken.

Sale of indulgences as a source of church revenue.

**677. The Controversy over the Sale of Indulgences.** — In order to obtain money for the construction of St. Peter's Church in Rome and to repel any possible attacks of the Turks, special church agents were authorized to sell papers known as indulgences. The indulgences, being printed in Latin, could not be read by the common people by whom they were bought. Many purchasers thought that, if a sinner bought an indulgence, he need not bother very much about doing penance. As matter of fact, the indulgence was a statement that the sinner should be freed from punishment in purgatory on account of a specified offense, for which, however, he must do penance. It did not take the place of repentance or of any act of self-denial as penance.

Luther's epoch-making attack upon indulgences.

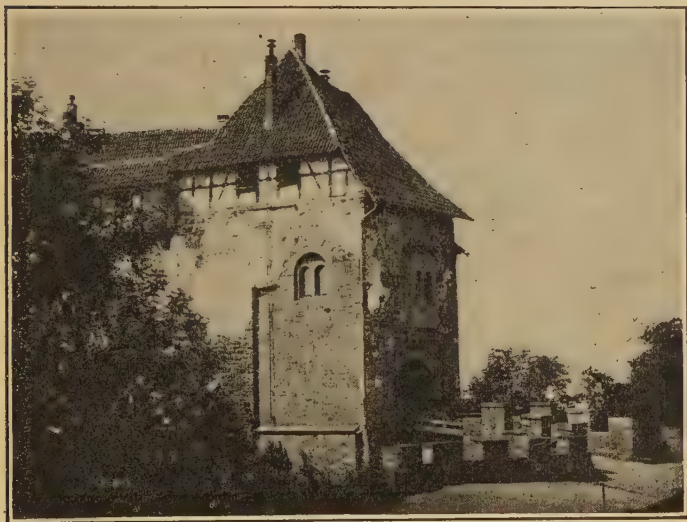
That the use of indulgences was likely to be abused was shown in 1517 by the work of Tet'zel, a seller of indulgences. Tetzel, a loud-voiced, persuasive speaker, sold indulgences near Wittenberg, some of them to Luther's own people.<sup>1</sup> Luther was very indignant. Finally, *ac-* must come through faith in Christ and not through gifts or acts of self-denial. When he was in Rome, he had gone on his knees halfway up the steps of one of the churches when he thought "the just shall live by *faith*." He rose and went down the steps. There was nothing necessarily anti-Catholic in this belief, for later the Protestants and the Catholics came near uniting on this doctrine, the union being prevented by the extremists on both sides.

<sup>1</sup> Tetzel was not allowed to enter the domains of the Duke Frederick of Saxony, not only because Frederick might have been opposed to the

cording to the custom of that day, he nailed on the door of the castle church at Wittenberg a copy of *ninety-five theses* or propositions about indulgences which he would debate with any one. He was astonished to find that, although no one came forward to debate with him, printed copies of his theses were carried to all parts of Germany within less than a month.

**678. The Diet of Worms (1521).** — The Pope at first treated the controversy between Luther and Tetzel as

Luther is  
excommuni-  
cated by  
the Church.



Entrance to the Wartburg.

“a squabble of monks.” Really it was the spark that fired the magazine of German antagonism to the Roman Church. Gradually Luther became more violent in his criticisms and finally burned in public a bull, or decree,

sale of indulgences but because Frederick, in common with most other Germans, objected to the Church's raising such enormous revenues in Germany.

issued against him by the Pope. Naturally he was excommunicated.

Luther is  
tried and  
condemned  
by the Diet  
of Wörms.

Having been driven out of the Church, Luther was now summoned to appear before the Diet or Parliament of the empire, held by Charles V at Wörms (Vermis) in 1521. To many people of that time Luther's trial before the Diet did not seem important, but to-day that meeting of the Diet is remembered solely on account of its trial of Luther. At the Diet of Wörms, Luther was asked to recant. He refused, saying: "I may not, and will not recant, because to act against conscience is unholy and unsafe. So help me God." A week later Luther left Wörms and proceeded homeward. While riding through a wood he was seized by friends, who, fearing for his life, hid him for a year in the castle of the Wartburg. There he translated part of the Bible into vigorous, forceful German. In doing this it might almost be said that he created a new national German language. After Luther left Wörms, he was condemned by the Diet, the Edict of Wörms declaring that "the said Martin Luther shall hereafter be held and esteemed by each and all of us as a limb cut off from the Church of God, an obstinate schismatic and manifest heretic."

Why  
Luther was  
supported  
by different  
classes who  
had little  
in common.

**679. Numerous Classes that supported Luther.** — Germany had been waiting for a national leader. That leader she seemed to find in Luther. His cause was taken up by hundreds of thousands who joined in a great religious reform movement, by multitudes who objected to the immorality of the clergy and the arbitrary rules of the Church, by the knights who wanted more political rights, by the townsmen with whose trade the special privileges and laws of the Church interfered, by peasants who wanted the "twelve articles" (§ 667), by churchmen who demanded the right to marry, and to preach to the people in the German language, and by princes who

were won over to the new faith by conviction or by their interests.

**680. The German Princes decide the Protestant Revolution.** — In fact, not only did the princes of Luther's day decide the course of the Protestant Revolution in Germany but later princes decided the religion and the government of Germany in succeeding centuries. When the peasants revolted in the terrible insurrection of 1524–25 (§ 667), the princes united against this new and undesired form of revolution. Luther supported them in language that was coarse and violent. "Luther, in fact, saved the Reformation by cutting it adrift from the failing cause of the peasants and tying it to the chariot wheels of the triumphant Princes."

Luther gains the support of many German princes.

In the year following the suppression of the Peasants' Revolt, Charles V being still absent from Germany, the princes persuaded the Diet to agree that each prince should control the religion of his own state. Whether the prince was Catholic or Protestant this control included the "secularization" of the monasteries and many other church properties. That is, the monasteries and other church lands usually became the property of the state, even if the religion of the state was Roman Catholic. In other words, the Church became subordinate to the state in Germany.

The princes control religion in their states.

A later Diet decided that each prince did not have the right to decide the religion of his state. The Lutheran princes at once protested. On this account those who separated from the Catholic Church are called *Protestants*.<sup>1</sup>

All anti-Catholic parties are called Protestants.

**681. Compromise made by the Catholics and Protestants.** — In the absence of Charles V it was difficult

<sup>1</sup> An attempt was made to reconcile the Catholics and Protestants at the Diet of Augsburg (1530). The mild and scholarly Protestant theologian, Me-lanch'thon, drew up the Confession of Augsburg, which made as little as possible of the differences between the two sects.



Spread of  
the Protes-  
tant move-  
ment.

for the imperial government to suppress Protestantism without involving Germany in civil war. When Charles V was finally free to attack the Protestants, the princes who favored the new religious sect organized a league called the Schmal-kal'dic League. The league was decisively beaten by the Catholic armies, but again Charles V was too busy elsewhere to suppress the Protestants.

The peace  
of Augs-  
burg (1555).

In 1555 by the *peace of Augsburg* the two parties in the German empire accepted a compromise. *All princes and towns were to decide for themselves* whether their people should be Catholics or Lutherans. There was to be *no religious toleration* in any community, since all were to believe as their prince believed. Those who did not agree with the prince were obliged to emigrate or conform. No Protestants except the Lutherans had the right to worship as they wished.

#### THE REFORMATION OUTSIDE OF GERMANY

The Protes-  
tant Revo-  
lution as a  
Teutonic  
movement.

**682. The Extent of the Protestant Revolt.** — The Protestant Revolution included all of the Teutonic peoples of northern and western Europe. Besides the Lutheran states of the empire, chiefly in north Germany, the Scandinavian countries became Protestant. The Dutch Netherlands (§ 694), England (§ 686), and some Swiss cantons accepted the new faith, while hundreds of thousands of converts were made in France and other countries.

The Refor-  
mation in  
Switzerland.

In France and in Switzerland the reform movement started earlier than in Germany. The Swiss had first organized a confederation in 1291 and had freed themselves from the rule of their masters, the Hapsburgs. The self-governing districts, or cantons, were as independent in their views on religion as they were in politics. Although some of them opposed the Roman Church, they followed, not Luther, but at first, the Swiss reformer Zwingli (Tsving'li), and, later, Calvin.

**683. John Calvin.** — Next to Luther/the most influential of the Protestant reformers was John Calvin, a Frenchman. Calvin had been educated for the Church but preferred the study of law. As the ideas of the Protestants spread, he became interested in the new religion.<sup>1</sup> Calvin organized the most logical system of theology that we have ever known. This is called *Calvinism*.

Calvin, the logical theologian of the Reformation.

In the town of Geneva, which Calvin practically ruled for twenty years, he carried out the ideas of the earlier Swiss reformer, Zwingli, in regard to the election of pastors by congregations, and literal interpretation of the Scripture. Calvin believed that both Church and state should be ruled indirectly by the people. Contrary to the belief of most Protestant reformers, he held to the older idea that the Church should be independent of the state. In practice, however, he governed the pleasure-loving people of Geneva under a very strict religious rule. Calvin was very intolerant, burning at the stake a learned physician, Servetus, whose misfortune it was to disagree with him about certain theological doctrines.

Calvin as the rigid ruler of Geneva.

**684. Henry VIII and the Divorce Question.** — The Reformation in England was not to be the work of reformers, either the Lollards (§ 619), of whom there were a fair number at this time, or the "Oxford Reformers."<sup>2</sup> It was rather the personal act of the despotic monarch, Henry VIII, who became king in 1509 A.D., on the death of his father, Henry VII (§ 649). Henry was able and

By special dispensation of the Pope, Henry VIII marries Catherine of Aragon.

<sup>1</sup> Calvin and Zwingli were the leaders of the reform movement among the Hu'gue-nots in France (§ 701), among the Dutch, the Scotch, and the English reformers called Puritans (§ 738).

<sup>2</sup> The three leaders of the Oxford Reformers were John Colet, Erasmus (§ 638), and Thomas More. Before Luther's break with the Church they lectured against the scholastics, they studied the Bible rather than the writings of those schoolmen, and they preached social and religious reform. In fact, Colet demanded reform of the Church so earnestly that conservative churchmen wished to have him tried for heresy.

headstrong, as were all of the rulers of the Tudor line.<sup>1</sup> In order to keep the friendship of Spain, he married Catherine of Aragon, the widow of his older brother and the aunt of the emperor Charles V. This had required a special order from the Pope, since it was contrary to the church law for a man to marry his brother's widow.

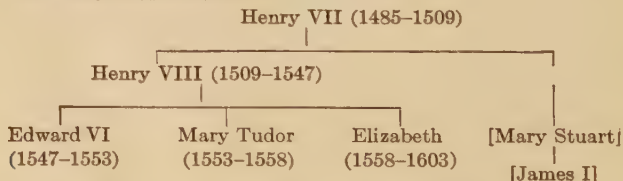


Interior of a Quadrangle, Oxford University.

Henry  
secures  
a divorce  
from  
Catherine  
against the  
Pope's  
wishes.

The time came when Henry tired of Catherine and wished to marry a bright-eyed maid of honor, Anne Boleyn (Bul'in), especially as Catherine had but one living child, a daughter, Mary, and Henry wished a son. Henry's prime minister, Wolsey,<sup>2</sup> asked the Pope to grant

<sup>1</sup> The Tudor monarchs were



<sup>2</sup> Wolsey was as able, ambitious, and unscrupulous as his master, but he used all of his influence to improve Henry's position. He tried to play off Francis I against Charles V (§ 674) so that both would bid, and bid high, for the help of England. In order that the king should be absolute

Henry a divorce, but the Pope was unwilling to set aside the order of his predecessor by which Henry's marriage to Catherine had been declared legal. Henry therefore appealed to an English court, which divorced him from Catherine.

**685. Henry becomes Head of the English Church.** — Henry VIII enforces the Act of Supremacy and the Act of Succession. During the years that Henry was trying to secure a legal divorce from Catherine he was gradually taking away powers which the Pope held over the Church in England. Although he had written so vigorously against the heresy of Luther that he had been called by the Pope "Defender of the Faith," a title still kept by English monarchs, by 1534 he decided to break absolutely with the Pope. Henry induced Parliament to pass an *Act of Supremacy*, declaring him "Supreme Head of the Church of England."

Clergymen were obliged, of course, to take oath that they would support the new head of the English or An'glican Church. In order to avoid any organized opposition from the rich and powerful religious bodies, Henry made attacks upon the monasteries. Many of them undoubtedly were notorious for the "slothful and ungodly lives" of their members. Many more were doing little for the people. Yet *the monasteries were suppressed by Henry*, less for their failures than because of their wealth and power. Some of their lands and their property went to the Crown, but most of it was handed over to court favorites. Henry VIII suppresses the monasteries and confiscates their property.

**686. England becomes Protestant.** — Henry VIII did not make England a Protestant country, nor did he change very radically either the organization or the service of the church in England. Under his son, the sickly Edward VI,<sup>1</sup> *the ruling nobles made the Church of*

Under Edward VI the Protestant Church is established. at home, as well as respected abroad, Parliament was called as little as possible. When it was in session, it was persuaded to pass the laws and vote the money for which Henry had asked.

<sup>1</sup> Edward VI was the only child of Henry VIII and Jane Seymour, the third of the six wives of Henry VIII.

*England a Protestant church.* Images were removed from the churches, the clergymen were allowed to marry, the mass was abolished, the English Book of Common Prayer was introduced, and all services were conducted in English, not in Latin.

Return to  
Catholi-  
cism under  
Mary  
Tudor.

On Edward's death Mary Tudor, daughter of Henry VIII and Catherine of Aragon, became queen. She brought back the Catholic service and persecuted those that would not conform to this older and more conservative religion. She was distrusted by the people because she married Philip II of Spain; she was disliked because she burned many prominent men at the stake, thus gaining the name "Bloody Mary."

Elizabeth  
establishes  
a moder-  
ately Prot-  
estant  
Anglican  
Church.

On Mary's death her half-sister Elizabeth, daughter of Anne Boleyn came to the throne. *Elizabeth arranged for a compromise religion, which was really Protestant,* based on the "Thirty-Nine Articles." She did not enforce her religious laws very strictly, because she wished to be the real ruler of all her people Catholics as well as Protestant, and the real head of both Church and state.

## THE COUNTER REFORMATION

Improved  
character  
of the  
churchmen  
after the  
beginning  
of the  
Reforma-  
tion.

**687. Reforming Popes and their Reforms.** — Within the Roman Catholic Church there was great opposition to the Protestant Revolution. In order that southern Europe might not follow northern Europe by separating from the Roman Church, changes and reforms were introduced which satisfied the people of the South.<sup>1</sup> First of all, reform cardinals were elected to the papacy, since

<sup>1</sup> The Church in Spain had been reformed so thoroughly during the fifteenth century that there was less need of reform or opportunity for revolution in Spain. In France, on account of the Concordat of 1516 (§ 674), no change could take place without the consent of the king, unless it opposed the growing absolute monarchy as well as the Roman Catholic Church.



the rule of ambitious Italian nobles as popes had proved so disastrous. These popes were not only much more pious men than their immediate predecessors but they insisted that all bishops and priests should be earnest, religious workers. The Roman Church was really reforming itself.

In order to meet the new religious demands of the people, the Roman Catholic Church made translations of the Bible into the different national languages and it added more sermons. More hymns were sung by the people, still other changes were introduced which gave the people a greater share in the church service and therefore a greater interest in the Church. To counteract the influence of Protestantism, the Roman Catholic Church used three weapons, the new order of Jesuits, the Council of Trent, and the Inquisition (§ 693).

**688. Ignatius Loyola and the Jesuits.** — The success of the reform movement in the Roman Catholic Church

— that is, of the Counter Reformation — was due largely to the work of Ig-na'ti-us Lo-yo'la<sup>1</sup> and a new military religious order that he established, called the Society of Jesus. The members of this society are known as Jes'u-its.

<sup>1</sup> Loyola was born in Spain the year before Columbus discovered America. He became a soldier and during a siege was severely wounded. When he recovered, he found that he was too lame to fight so resolved to be a soldier of the Church. He planned a trip to Palestine. Gradually he came to the conclusion that he could best serve his Church by organizing a new reform religious order, whose members should be organized as a military body, living lives of severe discipline and hardship. In 1540 his society, being officially recognized by the Pope, began its great work in earnest.

Changes in  
services  
and in  
methods.



Ignatius Loyola.

The Society  
of Jesus.

The religious work of the Jesuits in Europe.

The first work of the Jesuits was to stop, as far as possible, the spread of Protestantism. They did this with military zeal. They fought the Protestants in southern Europe and to some extent in the North. They refused to compromise with any one who did not believe the old orthodox faith.

The Jesuits as teachers, confessors, and counselors.

The Jesuits became teachers and missionaries.<sup>1</sup> Their work was done with such thoroughness that, according to Francis Bacon, the Jesuit schools were the best in Europe. They secured positions as tutors of Catholic princes and gained important places as confessors of leading men, as counselors of kings, even as real rulers of kingdoms.

Reasons why the Council of Trent was not even more important.

**689. The Council of Trent.** — To settle the tremendous problems of Protestant Revolution and Counter Reformation the Roman Catholic Church finally held at Trent, on the Italian slope of the Alps Mountains, just within the borders of the "empire," a very important council (1546-1564).<sup>2</sup>

The Council of Trent supported the reform position that all prelates and priests must be upright, earnest religious workers. The sale of indulgences was suspended. On

<sup>1</sup> Jesuit missionaries went to the ends of the earth, welcoming hardship and martyrdom. They were to be found among the North American Indians, in the mines of Peru, and in the jungles of southern Asia. Their greatest missionary was Francis Xavier (Zav'i-er), a noble, proud-spirited man who became an ardent Jesuit after several years' association with Loyola. Xavier converted thousands of people in eastern Asia. By his enthusiasm, his sacrifices, and his spirit of devotion he made for himself in the annals of Christendom, a place beside that of St. Francis (§ 512).

<sup>2</sup> The work of the council was hampered in four ways. (1) Although it was supposed to be a general council, more than two thirds of the delegates were Italian. That is, it did not properly represent even the Roman Catholic Church of southern Europe. (2) Instead of being controlled by the reformers, it was controlled by the reactionaries, led by the Jesuits. (3) In reforming the Church it was very anxious to be free from the influence of Emperor Charles V. (4) The Protestant princes refused to attend sessions of the council, although urged to do so by the Pope.

questions of doctrine the council was conservative. The writings of the Church Fathers were held to be of equal authority with the Bible. A man could not be saved by faith in Christ alone, unless he had found grace through the sacraments as well. By its work at Trent the Roman Catholic Church united its forces, stated its doctrines more clearly, and made itself into a united, organized body which suffered very little further loss from Protestant secessions.

Work accomplished by the Council of Trent for the Roman Catholic Church.

**690. Summary.** — Italy was disunited at the time of the Reformation. Venice was losing her power. Ambitious nobles were trying to make themselves rulers of the cities, as Milan, Florence, and Rome. Many of the late Renaissance popes were worldly men who wanted to be kings of a central Italian kingdom. Because Italy was unsettled, other countries strove to get control of Italian states to which their kings held claims. Charles VIII of France invaded Italy in 1494, beginning an international struggle that lasted several centuries. Francis I and Charles V fought over Italian territories, much to the advantage of the Protestants in Germany, who were left alone by Charles.

Political condition of Europe in the early sixteenth century.

Germany wished to be a nation with a strong, resident, national king. Most of the opposition to the Church was due to the large revenues secured by the Church from Germany and to the German belief that the Church stood in the way of national unity for Germany. The Germans consequently supported Martin Luther as a national leader when he broke with the Church. Luther was a friar who taught in the University of Wittenberg. In 1517 he nailed on the door of the castle church of Wittenberg ninety-five theses against indulgences. Having publicly burned a bull issued against him by the Pope, he was excommunicated by the Church and condemned by the Diet of the empire held at Wörm's (1521). By joining

Reformation in Germany.

the German princes Luther made the German Reformation a success. After a war between the Protestants and the German Catholics, led by Emperor Charles V, a compromise was adopted, called the peace of Augsburg. The princes and towns were to decide between Catholicism or Lutheranism.

Reformation outside of Germany.

In Switzerland Zwingli and Calvin established Protestant churches that followed the Bible rather literally and elected their own pastors. The Dutch, the French Huguenots, the German Calvinists, the Scotch and English Puritans adopted Calvinism. England separated from the Roman Church when Henry VIII insisted on a divorce from Catherine of Aragon. The country was Protestant temporarily under Edward VI and Catholic a few years again under Mary Tudor. Elizabeth established a moderately Protestant Anglican Church.

The Counter Reformation.

The Protestant Revolution caused all northern Europe to separate from the Roman Catholic Church. With the exception of England all countries within the limits of the old Roman empire remained loyal to the Pope. The Protestant Revolution was checked (1) by the Counter Reformation, represented by the reform prelates and by the Council of Trent; (2) by the Jesuits, a military order of monks, established by Ignatius Loyola, and (3) by the Inquisition (§ 693).

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## Questions

1. Give at least five general reasons why the Reformation occurred in the early sixteenth century? (See § 669.) Why did the Reformation include both reform of the medieval Church and a religious revolution?

2. Show that each of the following had an influence on the Reformation: the international struggle for Italy, the secular policies of the Renaissance popes, the inability of Germany to



become a nation, the absence of Charles V from Germany, and his struggles against Francis I and the Turks.

3. Why were indulgences sold more commonly in 1517 than in early years? Was it possible for Luther and the other Protestants to establish churches in which every one interpreted Scripture for himself? Why did Protestants and Catholics disapprove religious toleration as well as religious liberty?

4. Name four classes (§ 679) that supported Luther, explaining, if possible, the grievances of each. What was the compromise made by Catholics and Lutherans in the peace of Augsburg?

5. What kind of churches did Zwingli and Calvin want? How did Calvin rule Geneva? Why were the Puritans so important in Europe as well as in America?

6. What do you think of Henry VIII? Trace the steps by which England became Protestant.

7. Compare the Jesuits with the friars, noting needs of the time, organization and methods, successes and failures.

8. Point out on a map the countries that were Protestant in 1575; those that were Roman Catholic.

## CHAPTER XXVI

### THE CENTURY OF RELIGIOUS WARS , (1555-1648 A.D.)

**691. Religious and Political Causes of the Wars.** — With the spread of the Reformation there began in several countries a series of national religious wars. Possibly the chief cause of these terrible civil wars was the bitterness of feeling between Catholics and Protestants. Another cause, almost as important as religious enmity, was the strife between political factions that wished to gain control of the government of their country.<sup>1</sup> Religion was an excuse as well as a cause of the wars during the last half of the sixteenth and first half of the seventeenth centuries.

Why these wars were national civil wars as well as religious conflicts.

#### SPANISH SUPREMACY AND DUTCH INDEPENDENCE

**692. Spain in the Sixteenth Century.** — In the sixteenth century Spain was unquestionably the most powerful country in Europe. Her king, Ferdinand I, had developed within a very short period a monarchy that was almost absolute. Because Charles V had so many

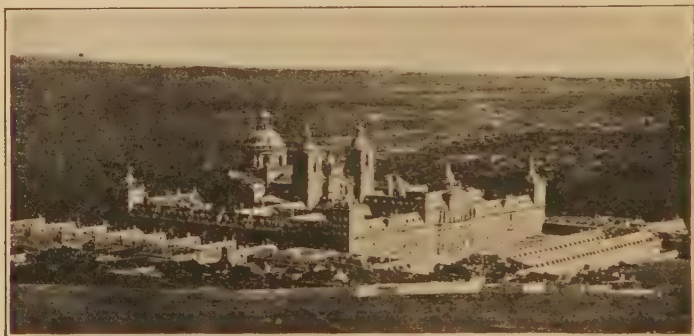
Spain under Ferdinand I, "Charles V," and Philip II.

<sup>1</sup> In the *Netherlands* the contest was between the independence party and the Spaniards rather than between Protestants and Catholics. In *France* the Huguenot wars were, to a considerable extent, a struggle between the new absolute monarchy on the one side and the old privileged classes or towns, aided by the new ambitious commercial classes, on the other. In *Germany* the great Thirty Years' War was a conflict between Austria supported by her allies, representing the empire, and German princes assisted by foreign kings who wanted territory in Germany. In *England* the struggle between the Puritans and the Stuart kings was chiefly a contest for a limited monarchy in place of absolute rule.

interests, he neglected Spain; but his son, the austere, hard-working, intensely religious Philip II, gave his entire attention to Spain and to the advancement of Spanish interests as he saw them. Not wisely but too well did he rule Spain and the Netherlands.

Contrast  
between  
Spain's  
opportunities and her  
failure.

Spain should have been the wealthiest country as well as the most powerful in Europe. She had abundant natural resources, her colonies were sending her great fleets laden with silver and gold, her commerce was extensive:



The Escorial Palace of the Spanish Kings, Madrid, Spain.

yet Spain was not rich, even in the sixteenth century. After that time she became poorer and declined rapidly, until she occupied the position of a second-rate power.

Suppression of self-government.  
Heavy taxes and monopolies.

**693. The Narrow Politics of Spain.** — The Spanish people would have prospered, if they had been left alone, but the kings wished to manage everything. They did not leave the people any local self-government or any provincial assemblies. They granted monopolies to favored companies. They levied such heavy taxes<sup>1</sup> that in some

<sup>1</sup> The duties collected on exports and imports were very high. Foreign trade almost ceased. Unless imported goods were absolutely necessary, the people could not afford to pay the exorbitant prices which importers were obliged to charge. Monopolies were given to companies that had

businesses the tax amounted to more than the produce. Hence, as one contemporary writer declared, "in Spain it is profitable not to work."

The religious policy of Spain was even more narrow than her political and economic policies. All of the Moors and all Jews who did not become Christians were driven out of Spain.<sup>1</sup> This was a great mistake, because the Moors were not only more industrious than the Spaniards, but they knew how to cultivate the soil better than their conquerors. With the Jews went all of the best opportunities to improve the trade of Spain.

Expulsion  
of the  
Moors and  
the Jews.

In 1480 Ferdinand and Isabella were appointed as inquisitors. Thus was established that terrible Spanish Inquisition which put to death tens of thousands of Spanish heretics, making itself infamous for its use of torture and burning at the stake. After the beginning of the Reformation the *Inquisition* redoubled its efforts in Spain. It was introduced from Spain into Italy and other countries where it became the chief weapon of the intolerant religious fanatics of that day. Under Philip II it was used to such an extent in the Netherlands that it changed the history of western Europe.

Suppression  
of  
heresy in  
Spain and  
in other  
countries  
by inquisi-  
tors.

**694. The Netherlands under Spanish Rule.** — The Netherlands included a number of provinces corresponding to modern Holland and Belgium. The northern or Dutch provinces, seven in number, were on very low ground, often below the level of the sea. The people were Teutonic, spoke a Germanic language, and were followers of Calvin. The southern provinces were inhabited chiefly by people of Celtic origin, were Catholics, and spoke French.

Differences  
between  
northern  
and  
southern  
Nether-  
lands.

influence at court. For example, one sheep-raising company had the right to use almost any land that it pleased and to prohibit agriculture on that land by any future owner.

<sup>1</sup> In 1609 Philip III, son of Philip II, drove out of Spain the Moriscos or Christian Moors. He thus completed the narrow and disastrous policy of depriving Spain of her most industrious and useful citizens.

Industry and prosperity of the Dutch and Flemish cities.

The people of the Netherlands were industrious, frugal, and God-fearing. They had reclaimed a great part of their land from the sea by building dikes that kept out the ocean. Their country was covered with canals. They excelled as farmers and as traders, their cities being great commercial centers, especially Bruges (§ 566), Antwerp, and Amsterdam.

The iconoclasts, Alva, and his "Council of Blood."

**695. The Dutch Revolt.** — Most of the people of the Netherlands were Catholics, but the Inquisition was odious to Catholic and Protestant alike. Its ghastly work aroused the discontented classes. The city mobs broke into the churches, destroying images, stained-glass windows, and other valuable relics of medieval art. This was the ruthless work of the iconoclasts, or image breakers. A Spanish general, the hated duke of Alva, tried to suppress the revolt by the use of "fagot and ax and gibbet." When we read about the wholesale confiscation of the property of nobles and burghers, we are reminded of Sulla's proscriptions (§ 343).

The Union of Utrecht and Dutch independence.

Alva was not content with conscriptions and persecutions. He added to the already heavy taxes a tax of ten per cent on the sale of every article. The thrifty tradesmen of the Netherlands saw their already crippled business ruined by the tyranny of the Spanish. New resistance, led by *William of Orange, called the Silent*, broke out in the seven northern or Dutch provinces. In 1579 the seven northern provinces united in a league of defense, not unlike our American Confederation of 1781. This was called the Union of Utrecht. The union lasted more than two hundred years. In 1581 the Union of Utrecht declared its independence of Philip II of Spain.

**696. The Dutch Republic.** — Three years later William was assassinated. The Dutch might have been reconquered, had not Queen Elizabeth, by sending aid, drawn off the attack of Spain against England. When the great



Spanish Armada failed completely (§ 699), the success of the Dutch was practically assured, for Spanish prestige as well as the Spanish attack was broken. In 1609 Spain made a twelve years' truce with Holland, and in 1648, by the peace of Westphalia (§ 707), the independence of the Dutch republic was acknowledged by international agreement.

How the defeat of the "Invincible Armada" helped the Dutch.

This Dutch republic was noted for three things: (1) the republican government and modern methods, such as the use of the written ballot in voting; (2) for the religious toleration that it gave to those who did not favor the state church, and (3) for the wonderful success of its trade.

Three respects in which the Dutch were progressive or prosperous.

The Dutch fished in the North Sea, they carried almost all of the goods from the Continent to England (§ 747), and they became, with the decline of the Hanseatic League about 1600, the chief carriers in the Baltic Sea. Formerly their vessels had gone to Lisbon, the capital of Portugal, taking to all parts of northern Europe the articles which had been brought from the East Indies by the Portuguese. Since Spain controlled Portugal for sixty years (1580-1640), the Dutch were no longer able to trade with Lisbon. Instead of stopping in Portugal they sailed right on around the Cape of Good Hope to the Indies. There they gained not only much of the Portuguese trade but they seized many of the Portuguese trading posts, which became Dutch colonies.<sup>1</sup> Most of these are still controlled by the Dutch Netherlands.

Dutch commerce and carrying trade.

<sup>1</sup> In the West the Dutch established a colony, New Netherland, on the Hudson and Delaware rivers. They traded with the Indians, established feudal estates under patroons along both rivers, and smuggled goods into the English colonies. The Dutch West India Company was able to remain in business, however, only as long as it was allowed to loot the Spanish ships which brought treasure from Panama to Spain. After the peace of Westphalia (1648 A.D., § 707) that source of revenue ceased, as Spain and Holland were at peace.

## INTERNATIONAL COMPLICATIONS OF ENGLAND

England during the religious wars.

**697. The Rule of Elizabeth.** — During the century of the religious wars, England did not have any struggle between the Protestants and the Catholics; but she did

take some part in the struggle between those two sects that was taking place on the Continent.<sup>1</sup> She also had controversies between the regular church members and the religious reformers called Puritans.

The ruler of England during the Dutch revolt was Queen Elizabeth. Elizabeth was an interesting woman. Although she was not beautiful, she was exceedingly



Elizabeth.

Character of Elizabeth.

vain. She was hot-tempered, used strong language on occasion, and lacked deep religious conviction. Yet Elizabeth was one of England's greatest rulers.

Elizabeth encouraged rather than discouraged a series

<sup>1</sup> Under Queen Elizabeth (1558-1603) England was drawn into the struggle between the Dutch and Spain (§ 695), her controversy with Spain leading to the Great Armada (§ 699). Under James I (1603-1625) England gave a little half-hearted support to the Protestants of Germany. Under Charles I (1625-1649) attempts were made to help the Huguenots at La Rochelle (§ 703) against Richelieu.

of foreign suitors whom she had no intention of marrying. She wished to improve the international position of England by means of courtship, as well as through more regular diplomatic methods. Elizabeth's most serious problems grew out of religion and foreign dangers. As already noted (§ 686), she settled the trouble between religious sects at home by adopting a moderate Protestant state religion and by enacting laws against dissenters (those that did not favor the state church), which she did not enforce severely.

Policies of Elizabeth.

**698. Elizabeth and Mary Queen of Scots.** — More serious trouble arose with Mary Queen of Scots.<sup>1</sup> Mary disputed Elizabeth's right to the throne of England. As a granddaughter of Henry VII and as a Catholic, Mary maintained that she had a better claim as ruler of England than had Elizabeth, the daughter of Anne Boleyn. Consequently, when Mary was driven out of Scotland in 1568 by the Scotch nobles and threw herself on the mercy of the English queen, Elizabeth felt obliged to keep her in captivity. Unhappy Mary remained a prisoner nearly twenty years, Catholic plots to free her and place her on the English throne growing constantly more serious. Then Mary was beheaded.

Mary, a claimant to the English throne, is imprisoned and finally beheaded by Elizabeth.

**699. The Spanish Armada.** — The execution of Mary Queen of Scots was due in large part to a threatened invasion from Spain. English freebooters had for many years raided the Spanish main (§ 655). More recently, Eliza-

Raids on the Spanish main and English aid to the Dutch.

<sup>1</sup> Mary was beautiful and ambitious. After the death of her boy-husband, Francis II of France, eldest grandson of Francis I, she had been obliged to leave the gay court of France, which she loved, and return to her bleak Scotland, which did not interest her. By the irony of fate pleasure-loving Mary Stuart, a Catholic, came back to Scotland at a time when the Scotch Presbyterians, followers of John Calvin, led by John Knox, had organized a covenant to protect their religion and control the Scotch government as far as possible. Between Mary and the stern, highly moral, narrow but intensely religious Scotch Presbyterians there could be nothing but trouble.

beth had sent aid to the Dutch (§ 697). Philip II finally decided to invade England.

Complete  
failure of  
the Invinc-  
ible  
Armada.

In 1588 the Great Armada set sail from Spain for the conquest of England. While the Armada was being prepared, Drake had recklessly dashed into the harbor of Cadiz, destroying many ships. He called this "singeing the beard of the king of Spain." As the huge, slow, unwieldy Spanish galleons sailed down the English Channel, the swifter English vessels attacked them repeatedly with success. Off the harbor of Calais English fire-ships created havoc. Then a great storm arose, scattering the Spanish fleet. Only a few vessels of the "Invincible Armada" ever returned to Spain. Spain, already in her decline (§ 693) found that her prestige had been broken forever, while England seemed to emerge almost at once as a sea power.

#### CHANGES IN FRANCE (1515-1632 A.D.)

The use of  
the French  
chateaux to  
destroy  
feudalism.

**700. France under Francis I.** — Under Francis I the royal power grew constantly greater. Being a patron of architecture and of other arts, Francis I encouraged his nobles to replace their medieval castles with beautiful chateaux, constructed in the style known as French Renaissance. In this way he helped the nobles to forget that they had lost their political rights as feudal lords.

Beginnings  
of the  
Huguenot  
movement.

These first religious reformers in France (§ 682) were suppressed by Francis I, since he was the real head of the French church, but the new Protestant movement was not suppressed. Particularly among the nobles of southern France and among the successful burghers there grew up a new religious body, made up of followers of John Calvin (§ 683). The French Protestants were called *Huguenots*.

**701. The Huguenot Wars.** — The Huguenot wars started when followers of some ambitious nobles, the

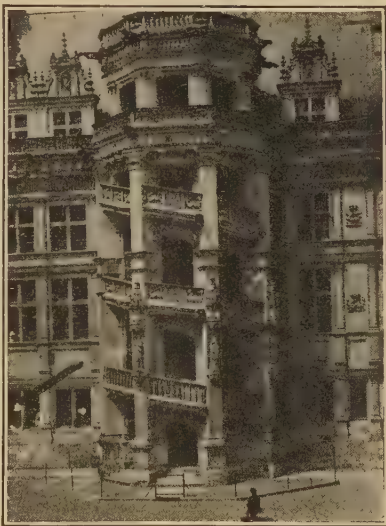


Guises, murdered a number of Huguenots who were holding religious services in a barn at Vassy. In a short time the country was torn by a series of wars between the two factions. It is almost a mistake to speak of these civil conflicts as religious wars, for religion was often only an excuse.<sup>1</sup> Quite as much they were wars to gain control of the French monarchy, or to protect the interests of certain classes or localities.<sup>2</sup>

In 1572 a marriage was arranged between Margaret, sister of the king, and Henry of Navarre, the leader of the French Protestants. Huguenots came to Paris in large numbers to celebrate the wedding of their young chief.

Four days after the wedding there was an unsuccessful attempt to assassinate Admiral Coligny (Co-len'ye), a prom-

The series of Huguenot wars.



Marriage and massacre.

© Underwood and Underwood.

Staircase of Francis I at Blois.

<sup>1</sup> The Huguenot movement would have remained chiefly a religious and reform movement but for the fact that none of the grandsons of Francis I was a strong king. *Catherine de' Medici*, the queen-mother of these grandsons, was exceedingly anxious to rule. Equally ambitious were some extreme Catholics, the *Guises*. When Charles IX became king, Catherine de' Medici was able to do as she wished. She played off the Guises on the one hand against the leaders of the Huguenots, of whom the able and beloved Admiral *Coligny* was chief.

<sup>2</sup> The first series of Huguenot wars was ended by the peace of St. Germain (1570), in which some religious toleration and political rights were granted to the Huguenot party. Four walled cities were given over absolutely to the Huguenots.



inent Huguenot who was influential with the king, Charles IX. The Queen mother, Catherine de' Medici, and the younger Guises now resolved to regain control of the French government even though the use of desperate means was required to accomplish the desired end. Soon after midnight on *St. Bartholomew's Eve*, Coligny and other Protestants in Paris were massacred, the butchery spreading to the provinces until at least ten thousand Huguenots were dead.

Henry of Navarre becomes a Catholic but grants the Edict of Nantes (1598).

**702. Henry IV.** — Within less than twenty years after the massacre of St. Bartholomew, Henry of Navarre became king of France as Henry IV. The extreme Catholic party opposed him for four years until Henry agreed to become a Catholic. One of the first important acts of his reign was to issue (1598 A.D.) the *Edict of Nantes*, granting the Huguenots religious toleration. The French Protestants had the same rights before the law as the Catholics. They had the right to believe as they wished but they could not hold services in all places. Several walled cities were given to them in order that they might more easily protect themselves, their political privileges, and their religious rights.

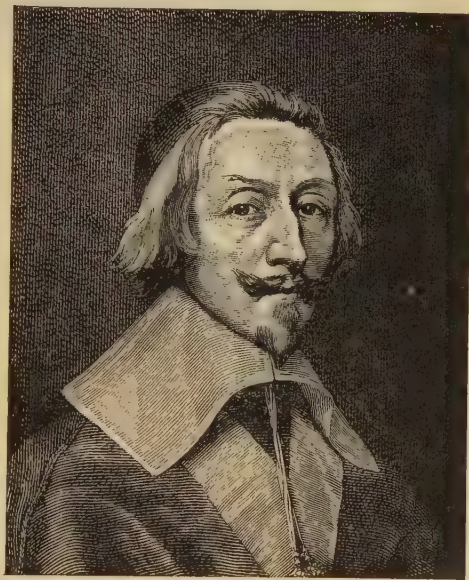
Henry gives France peace, prosperity, and expansion.

Henry IV suppressed the nobles who had become powerful during the Huguenot wars and he encouraged business. With the aid of his great minister, *Sully*, the taxes were reformed and agriculture was made more profitable. Henry went further. He helped new industries to get a start. He sought to aid French traders in countries which made laws against foreigners. Largely through his influence, French colonies were planted near or on the St. Lawrence River by Champlain and others. In 1610 his aggressive work for France was brought to a close when he was assassinated by a religious fanatic.

**703. Richelieu and the Absolute Monarchy.** — The work of Louis XI, Francis I, and Henry IV was continued

a few years after the death of Henry IV by the great prime minister, Cardinal Richelieu. Richelieu tried to make the king really absolute. Insurrections of the Huguenots gave him excuse for attacking La Rochelle, the chief of the fortified Huguenot cities. La Rochelle made heroic resistance, Charles I of England pretending to send aid. When La Rochelle fell, Richelieu took away from the Huguenots their political privileges but he left them religious toleration. He suppressed unruly Catholic nobles as well. In Richelieu's time and for a century and a half later the French

Richelieu takes away political privileges from Huguenot cities and Catholic nobles.



Richelieu.

national Parliament, the *Estates General*, did not meet.

Richelieu followed the policy of Francis I and the plans of Henry IV of improving the international position of France at the expense of the Hapsburgs of Spain and Austria. This brought him into the great Thirty Years' War.

Richelieu takes part in the Thirty Years' War.

#### THE THIRTY YEARS' WAR (1618-1648 A.D.)

**704. Beginning of the Thirty Years' War.** — The peace of Augsburg (§ 681) had closed for Germany the first period

of dissension between Catholics and Protestants, but it was a truce rather than a permanent settlement of the controversy.<sup>1</sup>

The war  
begins in  
Bohemia.

The series of wars known in history as the Thirty Years' War began in Bohemia when the people of Bohemia rebelled against the government. Entering the castle of two hated Catholic rulers, a band of Protestants threw them and their secretary out of a high window. War immediately broke out in Bohemia and in southern Germany.

Defeat of  
the Danes.

**705. The Danish Period.** — The Thirty Years' War may be divided into four periods: the Bohemian period, the Danish period, the Swedish period, and the French-Swedish period. The Danish period began when the king of Denmark agreed to help the Calvinists in Germany. He was defeated by the skillful generals, Til'ly and Wallenstein (Val'len-stin).

Wallen-  
stein and  
his cruel  
methods of  
warfare.

Wallenstein was an exceedingly able and ruthless leader, with far-reaching plans for the future of Germany. He cared little for the Catholic cause but he wanted wealth and power for himself. He allowed his troops to seize food, destroy property, and injure men, women, and children wherever they went. He terrorized Protestants and Catholics alike until his recall was demanded by those that had supported him. Unfortunately, others adopted the policies of Wallenstein. Before the Thirty Years' War was over, Germany was laid waste.

The Edict  
of Restitu-  
tion (1629).

The success of the Catholics led the emperor (1629 A.D.) to issue the *Edict of Restitution*, ordering Protestants to

<sup>1</sup> There were two provisions of the peace of Augsburg which caused further trouble. First, the peace looked after the Catholics and the Lutherans, but it did nothing for the Calvinists whose numbers were increasing constantly in Germany. Second, it provided that the property of the Catholic Church should not be seized by Protestant princes. In fact a great many church estates had been brought under the control of Protestants.

restore all church properties which in 1555 had been Catholic. This aroused the Protestants again.

**706. Gustavus Adolphus.**—Gus-ta'vus A-dol'phus, king of Sweden,<sup>1</sup> "the Lion of the North," now came forward as the Protestant leader. In 1630 he led an army into Germany in order to help the Protestants of Germany and to gain for Sweden territory that she needed on the south shore of the Baltic Sea. There can be no doubt that Gustavus really was sincere in his desire to unite the Protestants of Germany and the North. For the first and only time during the Thirty Years' War the Protestants had a real leader.

At first Gustavus Adolphus moved forward cautiously. After he had gained the support of the princes of North Germany, he defeated Tilly and advanced into southern Germany. The emperor immediately recalled Wallenstein. At Lützen (1632) the greatest battle of the war was fought. The Swedish army was victorious, but Gustavus Adolphus was killed. Two years later, Wallenstein, seeking to make himself the real ruler of Germany, was assassinated.



Gustavus Adolphus.

The plans of Gustavus to unite the Protestants and gain sea power for Sweden.

Victories and death of Gustavus Adolphus.

<sup>1</sup>Sweden had risen to the rank of a second-rate power through the efforts of the father and grandfather of Gustavus. Gustavus Vasa, grandfather of Gustavus Adolphus, made Sweden independent of the Danes (1523), introduced the Protestant religion, subdued the nobles, and laid the foundations of later successes for Sweden. Gustavus realized that Sweden must gain for herself territory on the southern and eastern shores of the Baltic Sea, if she was to keep the power that she had gained.



Desire of Richelieu to weaken Austria.

Religious settlement of state and church lands.

After the death of Gustavus Adolphus and Wallenstein the war was continued chiefly through the desire of France to humiliate and weaken Austria.

**707. The Peace of Westphalia, 1648.** — The Thirty Years' War was brought to a close in 1648 by the peace of Westphalia. Each German state was allowed to have the Catholic Church or the Lutheran faith or the Calvinist



belief, as its ruler decided. All church lands that were in the possession of any state in 1624 were to remain the property of that state, but all lands that had changed hands after that date were to be given up by those that held the lands in 1648.

To Sweden were given lands on the Baltic or North seas by which she was able to control the mouths of the great German rivers Weser, Elbe, and Oder. Since France gained part of Alsace, the upper Rhine became the new boundary for a short distance between France and Germany.<sup>1</sup> Brandenburg — afterward called the kingdom of

<sup>1</sup> France also gained a clear title to three bishoprics, Verdun, Metz, and Toul, which she had seized a century earlier.

Territorial advantages gained by Protestant states.



*Prussia* (§ 768)—gained more land on the Baltic Sea and territories on or near the Rhine River.<sup>1</sup> The independence of *Holland* and of *Switzerland* was recognized.

The peace of Westphalia showed that the empire was only a name. Germany had really been ruled for centuries by her princes (§§ 525 n., 675). These princes now obtained the right to coin money, organize armies, make wars, and negotiate treaties with other states. As the emperor was always an Austrian, thereafter the empire was practically little more than an enlarged state of Austria.

Austria and the independent princes.

The peace of Westphalia not only closed the period of religious wars; but it also began a new era of international strife in which Austria and Brandenburg (*Prussia*) became the leading German states, and France fought with Germany to gain or to keep a Rhine boundary.

Austro-Prussian-French, struggles growing out of the settlement in 1648.

**708. Summary.**—Civil wars due chiefly to religion were characteristic of the century from 1550 to 1650. In Spain, the greatest country of the sixteenth century, the absolute monarchy and the Inquisition united the country, politically and in a religious way, although they drove out the Moors and the Jews and interfered with the economic development of Spain. In the Netherlands Spain tried to suppress heresy through the Inquisition and the Council of Blood. The opposition of the people, especially the Dutch in the North under William the Silent, led to the Union of Utrecht, to a Dutch declaration of independence, a Dutch republic, to Dutch colonies in America and in the East, and to the development of Dutch commerce, especially in the Baltic Sea and with the East Indies.

Spain and the Dutch revolt.

Elizabeth of England was capable but vain. She had some trouble with her cousin Mary, Queen of Scots, who sought the English throne. Mary was finally beheaded. During the reign of Elizabeth England became a more

Elizabethan England.

<sup>1</sup> Bavaria retained the Upper Palatinate, and Saxony added a large territory on her eastern boundary.

important European power, being successful against Spain, whose Great Armada she destroyed, 1588 A.D.

France  
during the  
Huguenot  
wars.

In France the absolute monarchy, supported by a national Catholic Church, was opposed by discontented nobles, by dissatisfied burghers, and by the French Huguenots. After several series of wars had been fought and Catherine de' Medici had sought to get rid of Coligny and other leading Protestants in the St. Bartholomew massacre, Henry of Navarre became king of France. In the Edict of Nantes, Henry granted religious toleration to the Huguenots. He helped build up the industries and commerce of France. After his death Richelieu governed absolutely, without the Estates General.

The  
Thirty  
Years' War  
(1618-  
1648).

As the peace of Augsburg had not settled the religious question in Germany, trouble broke out between the Calvinists and the Catholics. There were four periods of the Thirty Years' War, the Bohemian period (1618-1625), the Danish period (1625-1629), the Swedish period (1630-1635), and the French-Swedish period (1635-1648). The Catholics who had the support of the emperor were successful until Gustavus Adolphus defeated first Tilly and afterward Wallenstein, but, as Gustavus lost his life, the latter's victory at Lützen was very costly. The last years of the war resulted in terrible losses for Germany. By the peace of Westphalia (1648 A.D.) Calvinists as well as Lutherans and Catholics had religious rights under the princes. Sweden, Brandenburg, and France gained territory.

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## Questions

1. Why were there political as well as religious causes of the wars during the century before 1648?

2. Why was absolutism a source of strength to a country in the fifteenth and sixteenth centuries? Why was the suppres-

sion of the people's liberties a source of weakness? Give at least four reasons why Spain seemed great in the sixteenth century and became a second-rate and a third-class power later.

3. State differences between the Dutch and Belgian Netherlands. What was the influence, on the Dutch revolt, of the Inquisition, of taxation, and of Spanish restrictions upon trade?

4. What excuse did Alva have for his reign of terror in the Netherlands? How were the Belgian Netherlands kept for Spain?

5. Compare the rise of the Dutch republic with that of the United States; considering oppressive rule, union, declaration of independence, war of independence, and the completed republic.

6. Show how Mary Stuart was connected with the Huguenot wars in France, with the Scotch Reformation, with Elizabeth's government of England, and with England's Spanish troubles.

7. Why did England become "sea power" after the defeat of the Spanish Armada?

8. Give at least two political causes of the Huguenot wars in France. What was the importance of the Edict of Nantes? Was not Richelieu right in taking away the *political* privileges of the Huguenots?

9. What did Henry IV do for France and for America?

10. If Germany had had a national king, is it probable that the princes would have been as powerful as they were in their own states? Is it probable that such an arrangement as the peace of Augsburg would have been adopted?

11. Name and explain briefly each of the four periods of the Thirty Years' War. Give the principal provisions of the treaty of Westphalia (1648) and show its importance.

## CHAPTER XXVII

### SOCIAL AND SCIENTIFIC CHANGES (1550-1650 A.D.)

#### CONDITIONS DURING THE RELIGIOUS WARS

**709. Effect of War, Particularly the Thirty Years' War.** — The twentieth century peace advocate needs no stronger argument against war than is found in the conditions in Europe, and particularly in Germany, during the religious wars. It is impossible, as it is undesirable, to draw a true word-picture of the losses, the suffering, and the desolation in Germany during the second quarter of the seventeenth century. We can consider only a few facts and results.

Destructive effects.

Battles and sieges are after all but minor features of many armed conflicts. An account of them really tells us little of the Thirty Years' War. Far more destructive havoc was wrought by the hundreds of marauding parties that swept through the country; fighting each other, if enemies came together, but everywhere breaking into homes, extorting money, seizing or destroying food, and driving off sheep, cattle, and horses. If the peasants escaped with these losses, they considered themselves lucky. Far worse outrages were likely to follow. The business of war does not make men humane, but ordinary warfare develops courage and respect for an opponent. The pillaging of these wars, on the contrary, brought out all that was brutal and savage in these soldiers of fortune. In the latter part of the struggle most of the marauders were foreigners anyway, but, whether foreign or native, no

Appalling losses, cruelties, and barbarities of the later years of the Thirty Years' War.



successful appeal could be made either to their national pride or to their humanity. Bloodshed and robbery became tame pastimes, and the brutal soldiery thirsted for real barbarism, vying with one another in their cruelties. The veneer of civilization is said to be very thin. During the last years of the Thirty Years' War it wore off altogether.

Disorder,  
idleness, and  
pillage in  
Germany.

**710. The Devastation of Germany.** — "Year in, year out, Germany was harried by fire and sword. The cities fell into decay, the country was deserted by the peasants. When the product of labor was sure to become the booty of marauders, nobody cared to work. So the people fell into idleness, were butchered, or died of hunger or of pestilence. The only profession which afforded security and a livelihood was that of the soldier, and soldier meant robber and murderer. Armies, therefore, became mere bands, organized for pillage, and marched up and down the country, followed by immense hordes of starved camp-followers, women, and children, who hoped, in this way, to get a sustenance which they could not find at home."<sup>1</sup>

Effect of  
the war on  
towns, prov-  
inces, and  
population.

"Germany after her insufferable crisis lay insensible and exhausted. . . . The generation which survived the war had grown up without schools, almost without pastors and churches. . . . Augsburg, the great southern center of trade, had had 80,000 inhabitants, the war reduced the city to a provincial town of 16,000. Whole districts were depopulated; in Brandenburg, one could travel days without meeting a peasant; in Saxony, bands of wolves took possession of the empty villages. Finally, the war left the empire with a population of about 12,000,000 — that is, with one third the number it had once possessed."<sup>2</sup>

<sup>1</sup> Schville, *History of Modern Europe*, p. 156.

<sup>2</sup> Schville, *History of Modern Europe*, p. 158. Some other writers place the loss of population at one third rather than two thirds.

**711. Slow Recovery of Germany from/her Devastation.** — The recovery of Germany from this devastation was necessarily very slow. Many of those who wished to return to their homes found no homes awaiting them. Some of those who had homes dared not return at once, for fear that plundering might begin again, it had been so incessant for a generation. And what a wilderness they found: waste fields, uncultivated for years, meadow lands that had again reverted to swamps, hill slopes covered with brush and forest! The disused farm tools were old and rusty, unfit for cultivating the crops. Seed corn was scarce and of poor quality. There were so few cattle and horses that sowing, harrowing, or harvesting were impossible except on a few acres for each estate.

Difficulties in farming after the wars.

A century earlier Germany had boasted of her mines, her factories, her enterprising capitalists, and her growing trade. All that prosperity belonged to the past. The industrial recovery of Germany was far slower than the revival of her agriculture. A single example must suffice. As there were no sheep, Germany could not enjoy any of the industry and the prosperity that had come to her as well as to England from wool spinning and weaving, and from trade in cloth.

Problems in reestablishing German industries.

**712. Pestilence and Famines in France.** — We must not think that Germany alone suffered from war and pestilence during this period of transition. In France, during the early seventeenth century, the problems of poverty, suffering, and disease were only a little less serious than they were across the Rhine. In England, a country free from wars, the transition from medieval to modern conditions under the Tudors broke up the old order, leaving the country filled with tramps and beggars (§ 714).

Conditions throughout Europe in the seventeenth century.

Until the second half of the seventeenth century pestilences were of common occurrence in western Europe. Some years there were but few deaths from epidemics,

Epidemics and famines in France.

but occasionally a district or a country would be swept from end to end, the sick and dying almost outnumbering the living. More than once widespread famines carried off thousands daily, especially during periods of war.

Relief of  
destitution  
and sick-  
ness  
through  
private  
charity.

**713. Relief of Distress in France.** — In the wake of these disasters, famine and pestilence, came not only death but poverty and crime. At one time nearly half



English Beggar.

of the people in Paris were beggars, many of whom had flocked to the French capital in the hope of procuring food. Such widespread distress not only created a demand for relief but led to new forms of charity. Whereas there had been but one hospital in France at the close of the Huguenot wars, several were established in the next half century. Private "soup-kitchens" for the feeding of the poor were not unknown. Orphanages were established for the homeless children. Most of this was done through private charity and did not meet the real needs of the masses, but it is evidence of a

growing spirit of philanthropy. Improved sanitation and greater medical skill were also being developed. In London, for example, after the great fire of 1666, epidemics, formerly of frequent occurrence, became uncommon.

#### SOCIAL CONDITIONS IN TUDOR ENGLAND

**714. Poverty and Crime in Tudor England.** — Fortunately England was freed from the dangers and disasters of foreign invasion by reason of her insular position.

Although England in the sixteenth century was a much less important power than Spain or Austria or France, she was able to solve at that time problems which France could not even consider until the next century, problems which Germany was obliged to leave still another hundred years.

Contrast between political prestige and social betterment in different countries.

In the reign of Henry VIII of England, partly on account of the inclosure of lands, there were a great many paupers and vagrants in the English towns and on the highways. One of the laws of Henry VIII declared "Ydlenes" to be the "mother and rote of all vyces." "Apart from the committal of serious crime, the mass of idle vagrants was in country districts a nuisance and a danger. The kidnapping of children was not uncommon. Housewives were robbed of their linen, and their pots and pans, or terrified by threats of violence into parting with their money. Horses were stolen from their paddocks, or, still more easily, from the open-field balks on which they were tethered; pigs were taken from their styes, chickens and eggs from the henroost. Men and women, as they returned from market, were waylaid by sturdy ruffians."<sup>1</sup>

Extent of vagrancy, petty theft, and highway robbery.

**715. Relief of Poverty and Unemployment in Tudor England.** — After the English monasteries were suppressed (§ 685), it was impossible, of course, for the monks to continue their work of helping the poor (§ 507). *Parliament was obliged to pass new poor laws regulating vagrancy and the care of paupers.* Able-bodied persons were forced to work, the parish authorities (§ 725) being asked to provide wool or other materials which poor men and women could manufacture. At first the local authorities tried to collect, in the form of gifts, enough money to look after the poor of their parishes; but there were too many paupers and too few gifts. Furthermore, the

Poor laws of Henry VIII and Elizabeth.

<sup>1</sup> Prothero, *English Farming, Past and Present*, p. 74.

sums given by the wealthy members of the parish varied greatly from year to year. Later the *local officials were forced to collect regular taxes* because they needed, not an occasional gift of money, but about the same amount year after year.

The theater,  
pageants,  
and "pro-  
gresses."

**716. Luxury and Extravagance.** — In sharp contrast with the poverty and misery of the lower classes in England was the extravagance of the nobility, the prosperous burghers, and the numerous members of the "new rich" classes. This was an age in which displays of all kinds were common. Hunting parties and pageants interested the nobles. Queen Elizabeth encouraged extravagance in dress and in entertainment, especially if she were not obliged to pay the expenses. Partly for the purpose of saving in her expenditures Elizabeth made "progresses" from country house to country house and from town to town, where she and her retinue were entertained "royally" without great cost to themselves.



A Gentleman of  
Elizabeth's Time.

Fine  
country  
houses  
of Tudor  
England.

The country and town houses of the gentry of this period, like the châteaux in France, were no longer gloomy and fortified but were comfortable and furnished with all possible luxuries. Fireplaces, formerly almost unknown, were found in all mansions, for chimneys were now in common use. As English glass makers became more numerous and more expert, glass became cheaper and better, and persons of wealth began to indulge in long rows of windows. Carpets began to replace the rushes formerly spread upon the floors even by the rich. Comfortable pillows were substituted for the sacks of chaff or logs of wood which had been used for a headrest at night.



**717. Dress and Food.** — At this time, English ladies ceased to follow the comparatively simple costumes of the Middle Ages. They dressed their hair in unusual forms. Huge ruffs incased their necks, a fashion favored by Elizabeth. Immense skirts supported by hoops became the rage. The dress of gentlemen was almost as elaborate and absurd.

Elaborate dress of ladies and gentlemen.



Interior of Stratford Grammar School.

Although only two meals a day became the custom, the gentry did not eat less than formerly. "No day passes but they have not only beef, mutton, veal, lamb, kid, pork, coney, capon, pig, or so many of them as the season yields, but also fish in variety, venison, wild-fowl, and sweets." The demand for sugar became much greater than the supply, the price rising at one time to thirty times what it had been, until in 1587 sugar sold for two dollars a pound in our money. The poor, if they had the use of a little garden plot, enjoyed beans, peas, oats,

Food of rich and poor.

cabbage, parsnips, melons, carrots, and pumpkins, with occasionally bread or cakes made of wheat.

Use of  
pewter or  
silver  
vessels, and  
forks.

Instead of the old wooden plates and trenchers, pewter vessels were used much more commonly among the more prosperous classes, while silver dishes were frequently found on the tables of wealthy nobles and merchants. Among those who entertained lavishly forks had come into use. They do not seem to have been much in favor, however, for the saying was common, "fingers were made before forks."

Consump-  
tion of beer,  
wine, and  
tobacco.

Beer was consumed in large quantities by all classes, as in the Middle Ages. Imported wines were drunk, especially as an aid to digestion by those who ate large quantities of meat. Tobacco, which was introduced from Virginia by Raleigh, was smoked at first almost exclusively by the rich. After its price fell sharply, about the middle of the seventeenth century, even the poorest could afford a little tobacco.

Puritan  
opposition  
to luxury.

Against all these excesses, against the coarse thought and coarse language of that day, even against the use of comforts by prosperous farmers and merchants, the new Puritan sect used its influence, for the time, in vain.

New type of  
grammar  
school from  
the time of  
Henry VIII.

**718. Schools of Tudor England.** — The Renaissance and the Reformation, especially in England, brought radical changes in education. Comparatively few new schools were established, but the old schools (§ 610) were reorganized. Schools that had been controlled by the monasteries were now frequently under the supervision of the borough officials. With the suppression of the monasteries in England (§ 685) there were no longer monks to be educated. The scholars were therefore taken from the families of the successful business men or farmers and trained for life among people. Men who had been able to spend a few years in school demanded a still longer training for their sons. It has been sug-

gested that the brilliant literary and intellectual revival of Elizabethan England was due in large part to the new kind of school and the new type of education that had been established under Henry VIII. In a few cases, as in that of John Colet's school, there was no charge for instruction. The schools established in New England and in the American colonies farther south were closely patterned after the grammar schools of England.

Schoolmasters were not paid very large salaries, £16, or about eighty dollars, being a usual amount. However, £16 then would purchase much more than eighty dollars will to-day. Scholars worked from six in the morning to five in the afternoon, but holidays were very numerous, school frequently being in session but four days in the week. The school rules provided for instruction not only in Latin but in table manners as well. "Don't champ your jaws when eating, sit upright, don't put your elbows on the table, take your food only with three fingers and in small mouthfuls. Remember that you eat to live and not live to eat. . . . Use your napkin often, don't bite your food but cut it, nor gnaw your bones."<sup>1</sup> Certainly this comparatively practical education brought better results than the earlier



William Shakespeare.

Hours, pay  
of teachers,  
and rules  
for table  
manners.

<sup>1</sup> Leach, *The Schools of Medieval England*, p. 305.

schools had given. Of course the day of free education, of education for girls in schools, of studying life, and of training for life had not come yet, either in England or on the Continent.

Spenser's  
*Faerie  
Queene.*

**719. Elizabethan Literature.** — In no age of English history were there more distinguished writers than lived during the reign of Elizabeth and James I. Three names stand out with especial clearness, Edmund Spenser, Francis Bacon, and William Shakespeare. *Spenser's* poetry reflects the age in which he lived. He shows us its life and its gayety. His *Faerie Queene* is a romance in which Elizabeth is the chief figure.

The learn-  
ing of Sir  
Francis  
Bacon.

The most learned man of his time was *Sir Francis Bacon*, scientist and philosopher (§ 729), although to many critics he seems a less distinguished personage than his great ancestor, Roger Bacon (§ 616). His *Essays* are his most popular work, but his *Advancement of Learning* and *Novum Organum* are his masterpieces.

William  
Shake-  
speare,  
dramatist.

No other English writer of that day or of any other time can be compared with *William Shakespeare* (1564–1616). Born in Strat'ford-on-A'von, growing into manhood with a fair but by no means unusual education, Shakespeare became an actor in London, at the age of twenty-two. During the last years of Elizabeth's reign and the first years of James I, Shakespeare wrote those marvelous tragedies and comedies which mark him as the greatest literary genius of modern times. The titles of at least several of his dramas should be remembered.<sup>1</sup>

<sup>1</sup> Some of Shakespeare's comedies are :  
A Midsummer Night's Dream (1595)  
The Merchant of Venice (1597)  
As You Like It (1600).

Some of his tragedies are :  
Richard III (1593)  
Romeo and Juliet (1594)  
Julius Cæsar (1599)  
Hamlet (1601)  
Macbeth (1605).

BUSINESS AND GOVERNMENT IN ENGLAND AT THE  
BEGINNING OF THE SEVENTEENTH CENTURY

**720. Changes in Agriculture.** — The luxury and extravagance of England at this time meant that there was not only more wealth but a great deal of waste. These lavish expenditures would not have been possible, had not new ways been discovered of growing larger crops and making more money in industry and trade, for this was a period almost of revolution in agriculture and in commerce.

Radical economic changes of the period.

With the inclosure of lands for sheep raising (§ 663) there had also been inclosed extensive farm lands for the growing of grain and vegetables. The farmers tilled the lands more carefully, they enriched the soil more frequently, and they began to plant the seeds of new vegetables imported from the Continent. Where they had raised six bushels of wheat per acre, eight, ten, and twelve bushels were now not uncommon. Men of wealth bought estates, not simply because the ownership of land gave them social prestige in their county, in London, or even at court, but for the reason that the raising of wheat and other farm products brought to them more profit than they could have obtained in most other businesses.

With inclosures of farm lands came better methods of cultivation, larger crops, and openings for investment.

**721. The Government's Interest in New Industries.** — A great deal of wheat was raised for export, less wool being exported than formerly. Elizabeth encouraged this trade, partly because it yielded her a duty of nearly one cent for every pound of wheat sent out of the country. Later, the export duty was removed and a new duty was placed upon the importations of wheat, these "*corn laws*"<sup>1</sup> encouraging English agriculture but increasing greatly the cost of living. For both reasons the English corn laws played an important part in later English politics.

"Corn laws" restricting export or imports.

<sup>1</sup> The last of the "corn laws" were repealed in 1846.



New policies toward monopolies and toward immigrants.

Before 1500 an important English law <sup>1</sup> tried to restrict the monopoly of the old trade guilds. This was only partially successful. Court favorites and the government might protest when privileges were held by persons who no longer had influence at court, but they did not object to the principle of monopolies. Capitalists were encouraged to introduce new businesses, being allowed sole right to manufacture the new products. *Monopolies* were granted, for example, for the production of salt by a new process, for the making of ovens, of white soap, and of window glass. Skilled workmen were encouraged to come from the Continent, especially the Flemish and Dutch artisans who were being persecuted by the duke of Alva (§ 695), and Huguenot weavers with whom the French government interfered.

Development of special fields of foreign commerce by different companies.

**722. The Great Commercial Companies.** — The interest of England in foreign affairs at this time is shown not only in her willingness to injure Spain, but in the granting of charters to trading companies. The old association of Merchant Adventurers (§ 662) could no longer look after all of England's foreign commerce. New chartered companies were created, each of which tried to develop a certain field. One of these, the Muscovy Company, controlled the trade with Russia, another, the Eastland Company, tried to keep the trade which the Hanse towns had formerly carried on through the Steel-yard (§ 564). There was a Turkey Company, a company to engage in the slave trade with the west coast of Africa, the famous East India Company, and several in America.

Elizabeth's encouragement to freebooters and merchant companies.

**723. The Settlement of America (1584-1620 A.D.).** — Elizabeth encouraged any of her favorites who set out on adventure, whether they raided Spanish possessions, as

<sup>1</sup> This law dealt with only one group of merchant guilds in London, but it prescribed "that all should freely sell without any exaction for their liberty and freedom to buy and sell."

Drake did, or sought trade in the Indies, or planted colonies in America, for each of these enterprises brought revenues to her and renown to England.

To Sir Walter Raleigh, courtier and historian, was granted a charter to lands in North America. He called his colony Virginia, in honor of the virgin queen, Elizabeth, but three attempts to colonize on the coast of North Carolina left him without a permanent settlement. In the first years of James I's reign, he was imprisoned for conspiracy, and his charter privileges given (1606 A.D.) to the Virginia Company, which settled Jamestown (1607) and aided the Pilgrim Fathers, who finally gained a foothold at Plymouth (1620).

Failure of the Raleigh colonies but success of the Virginia Company after 1606.

**724. English Central Government.** — Naturally we not only wish to know why America was colonized by England at this time, but we are interested also in the kind of government that was established in America by the English colonists. For this reason we must learn something about the government of England at the beginning of the seventeenth century. Although the *monarch* really ruled England, the king or queen governed through the *Parliament* and the Privy Council,<sup>1</sup> for under the Tudors these bodies were the tools of the monarchs. Henry VIII and Elizabeth, wishing to rule arbitrarily, had dominated Parliament. Usually they had persuaded Parliament to do as they desired. Even if Parliament objected, they had managed to govern through that body rather than without it. During the later years of Elizabeth's reign, however, Parliament frequently opposed the queen. The Stuart kings found that Parliament was very far from being the tool that it had been for Henry VIII or Elizabeth.<sup>2</sup>

Arbitrary rule of the Tudors through Parliament and the Privy Council.

<sup>1</sup> The Privy Council was a body similar to the old Witenagemote (§ 469) and the king's council. Through it the monarch's proclamations were issued and much of his administrative work was done.

<sup>2</sup> See Chapter XXVIII.

Local government in England (1600) that influenced America.

### 725. Local Government and Individual Liberty. —

In local government the local aristocracy had considerable influence. The *counties* were ruled by justices of the peace, selected from the landed aristocracy by the king. The smaller districts, the *parishes*, had an assembly of rate payers to levy taxes and elect parish officers, the only important local self-government of Tudor England. The county system was transplanted bodily to Virginia and to some other southern colonies. The parish meeting was modified by the Puritans in New England and survives in the New England town meeting.

"Rights of Englishmen" in England and in America.

Raleigh's charter and later charters gave to the colonists the "rights of Englishmen." Although Englishmen had more liberties than people on the Continent, the term did not mean very much in 1600, in spite of Magna Carta and the system of jury trial. But when more rights were gained by Englishmen in England after 1600 (§ 752), and when the colonies later gained a larger share of self-government, it was worth while to claim the rights of Englishmen. For these reasons much was said about the "rights of Englishmen" in the stirring years before our Revolutionary War.

Political revolutions that made English-speaking countries modern democracies.

It is interesting to notice that out of the semi-medieval conditions in Tudor England there was developed in England within a century, a political revolution, that of 1688<sup>1</sup> (§§ 750–753), which made England a comparatively modern country, politically, and that there occurred among Englishmen in America, within a century and three quarters, a greater revolution which represents even more perfectly the national democracy of the modern world.

<sup>1</sup> England gained constitutional government and many rights for individuals by the Revolution of 1688. She did not become democratic until the nineteenth century.

## POLITICAL IDEAS AND THE NEW SCIENCE

**726. The Political Philosophers.** — Human rights and human progress have been influenced by men's political ideas. Where men believed that only nobles should rule, there no democracy could be found. In the seventeenth century most people who thought and talked about the principles of government believed that the first governments were created by the agreement (contract or compact) of the people of early times. It was imagined that these earlier peoples had agreed upon rules and had agreed upon forms of government.

Seventeenth century belief in the social contract theory of government.

This *Social Contract theory*, as it is called, became a means of upholding popular rights against absolutism.<sup>1</sup> Two prominent advocates of the theory were John Milton<sup>2</sup> and John Locke. Through the latter the ideas of the social contract school of philosophers became known to eighteenth century statesmen, our own Declaration of Independence being saturated with them.

Milton and Locke.

**727. Mercantilism and European Colonial Policies.** — From the time of the Reformation to the period of eighteenth century revolutions, each country in western Europe was trying to make itself as rich as possible by developing its natural resources and by extending its foreign trade. The special object of these *mercantilist policies* was to gain and keep a very large supply of precious metals. Nations thought that they would be

Nature and objects of mercantilism.

<sup>1</sup> One of the political philosophers of the Restoration period (§ 747), *Hobbes*, used these ideas to uphold the "divine right" of kings, for he maintained that the people had granted to the monarch entire control of the government.

<sup>2</sup> Two weeks after the execution of Charles I (§ 744), John Milton published a pamphlet in which he argued that men are born free, that the right to rule themselves cannot be taken from them without a violation of their birthright, and the people not only may depose their rulers but must depose a tyrant: ideas very much like those found in our own Declaration of Independence, are they not?

wealthier and more prosperous, if they had more specie than their neighbors, just as some people think now that they would be rich if they had more cash, for it is easy to confuse money and wealth (§ 658). Our protective tariff is the chief feature of mercantilism that has survived to the present time.

Commer-  
cial control  
of colonies,  
largely for  
the benefit  
of the  
mother  
country.

Naturally European countries were glad to have colonies, the trade of which could be controlled absolutely by the mother country. Colonies, as a rule, produced large quantities of raw materials, and, being new communities, could not manufacture finished products easily for themselves. England followed the same general colonial policy as France and Spain, but England was much more liberal in her dealings with her colonies. She gave them a much better chance to develop their resources and did not make them simply foreign depots which would help the trade and increase the wealth of the mother country.<sup>1</sup>

The Coper-  
nican  
theory of  
the solar  
system.

**728. Copernicus and Galileo.** — Possibly the greatest contributions made during the seventeenth century to the progress of humanity were the political revolution (§§ 750–753), the political philosophy that led to still greater revolutions in the next century, and the new sciences. Co-per'ni-cus (1473–1543), a mathematician of the late Renaissance, proved by elaborate and accurate reasoning that the sun is the center of our solar system, the earth and the planets revolving around it. As such revolution-ary theories about the universe were unpopular, Coperni-

<sup>1</sup> Several laws of trade made by England for her commerce affected the colonies also. The navigation law of 1660 was passed to break up the Dutch monopoly of shipping. It forbade trade to or from England or the colonies except in English or colonial ships. Later the English government forced the colonists to *buy* all of their European goods from England, thus giving English merchants a middleman's profit and control of the trade. Still later, colonial manufacturing was practically prohibited. The colonists evaded these laws as much as possible, there being no moral sentiment against smuggling in either England or the colonies.



cus very wisely left the publication of his epoch-making book until after his death. Comparatively little attention was paid to his views for a century.

It was left for Gal-i-le'o (1564-1642) to prove by observation that Copernicus was right. Galileo was the first to use a practical telescope made by placing together lenses which magnified a thousand times the appearance of a distant object.<sup>1</sup>

Galileo's telescope, trial, and seclusion.

**729. English Philosophy and Science.** — Copernicus was a Pole, Galileo an Italian, and Kep'ler, a great contemporary of Galileo, a German. Among the men who contributed to the progress of this great age were several Englishmen. Two philosophers, Sir Francis *Bacon* and a Frenchman, Re-ne' *Descartes* (De-kart'), helped the scientists by showing that subjects must be studied at first hand and that a scientist must prove by facts the correctness of his theory. This was important in an age when people were still quite inclined to believe what they were told.

How philosophy helped science.

Among the Englishmen of the period, *Harvey*, a physician of Charles I, discovered and proved that blood circulates through the human body. The greatest scientific contribution, by the greatest of English scientists, was the discovery of the law of gravitation by Sir Isaac *Newton*.<sup>2</sup> When scientists, statesmen, and philosophers began to hold, teach, and use the revolutionary ideas which we have been considering, the medieval world was certainly

The great work of Harvey and Newton.

<sup>1</sup> Galileo's ideas at once attracted attention. He was called to Rome, where his theories were denounced as heretical. He promised not to "hold, teach or defend" the objectionable doctrines. About fifteen years later, however, he published a book in which he defended the Copernican system. He was at once tried for heresy. Old and feeble, Galileo still clung to life. On his signing a written statement that the teaching of his book was false, Galileo was allowed to spend the rest of his days as a prisoner in his own villa.

<sup>2</sup> Newton worked on this subject from 1666 until 1685, when he had developed his main ideas.

a thing of the past, and the modern world was close at hand.

### EUROPE IN THE EARLY SEVENTEENTH CENTURY

Successive  
civiliza-  
tions or  
movements  
of ancient  
and medi-  
eval times.

**730. The Ages of which Seventeenth Century Europe was Heir.** — We cannot study early European civilization without getting some idea of the wonderful progress made by mankind during the epoch before Christ and the first sixteen centuries of our era. In a brief period of one year we have followed the story of the fifty centuries since History dawned in the valley of the Nile. We need not review the rise and the spread of the civilizations of the Egyptians, the Babylonians, the Hebrews, the Greeks, and the Romans in ancient times. We must not stop to resurvey the rise of feudalism, the rule of the medieval Church, the beginnings of modern commerce, the rise of nations, the Renaissance, and the Reformation. Each of these movements brought some change and added something that did not exist before. Many of the changes by which one civilization was replaced by another were revolutionary in character, seeming to destroy the old institutions without constructing in their places other institutions that were as good; yet each was the product of its age, the necessary change from old to new, the beginning, if not the completion, of a better civilization.

Ways in  
which the  
idea of the  
Roman  
empire  
survived  
the ancient  
world.

**731. Survivals of Ancient and Medieval Imperialism.** — The early seventeenth century was the end of a period of transition. The most important institution of the later ancient world was the Roman empire; the most important of the medieval world was the medieval Church. The Roman empire, as a world-state, did not survive the invasions of the Germans; yet the idea of a universal empire reappeared later in the Byzantine empire, in the Holy Roman Empire of the German nation, in the medi-

eval religious empire, and in the kingdoms and monarchies, modeled a little after Rome.

In the same way the medieval Church did not survive the Renaissance with its revolutionary changes (§ 669); yet its idea of a universal religious organization survived in the Roman Catholic Church, its political work was continued by the national governments, and its other secular interests were represented by the early modern alliances of Church and State.

Ways in which the idea of the medieval religious empire persisted in modern times.

**732. Survivals of Feudalism.**—Feudal customs changed more and yet less than the medieval Church. The medieval knight was absurdly out of place long before Cervantes set Europe laughing over Don Quixote, tilting at windmills. Not alone in France (§ 700) and in Tudor England were medieval castles converted into comfortable mansions.

Disappearance of many social customs of feudalism.

Feudal nobles were no longer all-powerful, yet local courts were still very important, local toll systems were still universal on the Continent, serfs and villeins still cultivated lands in common over most of Europe, doing *corvée* at the lord's command and supporting by labor and taxes an outgrown system of agriculture and of society. Kings might issue decrees and make laws, but most of the laws in each country were local customs which had been developed centuries earlier. Consequently there were hundreds of systems of law in each of the continental countries.

Survival of economic and political institutions of feudalism.

**733. Political Europe in the Seventeenth Century.**—What then was the Europe of the seventeenth century? It was a Europe of monarchies, France, Spain, England, Sweden, Russia, and in fact, if not in name, Austria, with many petty states, especially in Germany and Italy, still under the sway of a foreign master or under the overlordship of some feudal suzerain, such as the emperor. It was a Europe that was beginning to reach out with its

Countries, governments, and expansion.

commerce and its colonies to the shores of America, to the East Indies, to India, to the coasts of Africa, and to the heart of Siberia.

Popula-  
tion, war-  
fare, and  
absolutism.

Its population was undoubtedly smaller than that of the United States to-day. It was swept by pestilence and devastated by cruel strife, which was similar to medieval private warfare, though on a larger scale, but was not like the gigantic conflicts of the Napoleonic era and the twentieth century. Its kings we call absolute, meaning that they ruled arbitrarily, because they did not consult the people, and because they did not themselves obey the laws. In England alone was there a real Parliament, although, in other countries, local assemblies and local regulations limited the "absolutism" of these monarchs.

Compari-  
son of  
seven-  
teenth cen-  
tury with  
earlier  
times.

**734. Early Modern Trade and Business.** — Economically, the seventeenth century was like the medieval world, and like the ancient world. It still followed the methods of cultivation of the soil by serf and villein, but it had cities with shops, industries, and commerce like those of ancient times. Goods were manufactured, as they had been in the days of Julius Cæsar and of Frederick Barbarossa, by hand, at home. The roads were inferior to those of imperial Rome. Ships were little larger or better than the Carthaginian quinquiremes.

Compari-  
son of  
seven-  
teenth and  
twentieth  
centuries.

In the seventeenth century most of the important trade routes of the twentieth century were in use, but voyages were few and slow. Foreign trade consisted chiefly in the exchange of light expensive articles, its volume being small. A dozen transatlantic liners of to-day could have carried all of the goods that in any one year were exported from, or were imported by, all of the European countries. We find, however, certain familiar regulations in the seventeenth century. The national protective tariffs of that day remind us a little of our own, just as our antitrust laws and railway regulations may be

said to be the successors of the early modern paternalistic trade regulations.

**735. Ideas and Lot of the Common People.** — In its ideas the early seventeenth century seems more medieval than modern. Education was not free, nor was it general. Illiteracy was far more common than it is to-day even in eastern and southern Europe. *The public school came later.* People were not allowed to believe as they pleased, unless they pleased to believe as the government prescribed. He who denied the authority of the head of *either* Church or State was guilty of treason. In a few countries, to be sure, there was some *religious toleration*; that is, certain beliefs other than those of the state church were tolerated. Nowhere was there religious liberty.

Education  
and religion.

In England most men were personally free, but they had few civil rights and no political privileges. The right to vote, if it existed at all, was a privilege that went with land and orthodox religion. In central and eastern Europe most of the people were still serfs. Democracy was of course unknown on the Continent; but forced labor, taxes, abuses that had survived political feudalism, severe punishments for petty offenses, and antiquated methods of treating poverty and disease were the common lot of the masses.

Lack of civil  
rights and  
political  
privileges.

**736. Changes of the Last Three Centuries.** — A comparison of the map to-day with that of 1648 shows that during the last three centuries the map of Europe has been changed comparatively little, but that Europe has changed the map of the world greatly. Science and invention have improved wonderfully the methods of travel and of production. It may be said that the age of iron began several centuries before Alexander conquered the Persian empire; but really the ages of iron and steel did not begin before man made the remarkable machines, the steel bridges, office buildings, and steam railroads that

Changes  
due to  
European  
expansion  
and to steel  
or electric-  
ity.



are characteristic of the eighteenth and nineteenth centuries. The ages of steam and electricity have brought into use within the last century and a third new kinds of power which have revolutionized man's control over nature. Formerly people spent five or six weeks crossing the Atlantic in discomfort; now one can cross in five or six days in luxury.

Changes in  
urban life.

Where small, closely populated walled towns were the rule, now vast cities are possible, with towering skyscrapers, yet with garden suburbs. Where three centuries ago there were no public schools, no lighted streets at night, no good roads or canals, but dark, dirty, unhealthy, urban tenements, to-day we find free schools and hospitals, streets that are clean, well-paved, and light at all hours, good roads, great railway systems, and transportation by auto or tramcar. Of course, we still have many medieval or objectionable conditions, for example, slums filled with dark, dirty tenements, but in them epidemics of disease rarely occur, so great have been the gains of medical science.

Some evi-  
dences of  
social  
progress.

Where once most people were bond servants, now all are free. Throughout the civilized world class privileges are less important than they were, having been replaced to some extent, however, by wealth privileges. The standard of living has risen probably not less than two hundred per cent in the last three hundred years. There is less religious narrowness and bitterness, if less piety, than in the days of our forefathers. At the end of our study it is possible to assert with Professor Moses that "humanity is marching steadily uphill."

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## Questions

1. Describe the devastation of Germany during the Thirty Years' War. Show how the farms and the industries were obliged to make a new start.

2. To what extent do we have pestilences to-day? How do you account for the prevalence of epidemics even three centuries ago?

3. Is it possible to change from one social or industrial system to another without throwing out of work a great many skilled laborers? Should we refuse therefore to introduce radically new machines or make radical changes?

4. Compare the relief of poverty and the care of the sick with the methods used to-day. In what respects have we made great gains? in which have we done little?

5. Name some of the comforts and luxuries introduced during the sixteenth century. Compare the foods of that day with those of to-day. In what ways were the Tudor schools better than the medieval schools? How have we improved our schools during the last three or four centuries?

6. Name all of the changes that you can in the history of agriculture. Show how governments past and present have aided agriculture, or industry, or commerce.

7. How was the commercial expansion of England connected with colonization? (cf. also § 755). What influence did religious controversy have on migration to America (§ 742)? Name other causes of colonization beside those that were commercial or religious.

8. Name six philosophers or scientists of the seventeenth century, telling what each did. Show how political or commercial theories influence the policies of England toward the colonies or the political development of the colonies.

9. Name at least four respects in which the period from 1450 to 1648 is a transitional one from medieval to modern times.

# SUPPLEMENTARY CHAPTERS <sup>1</sup>

## CHAPTER XXVIII

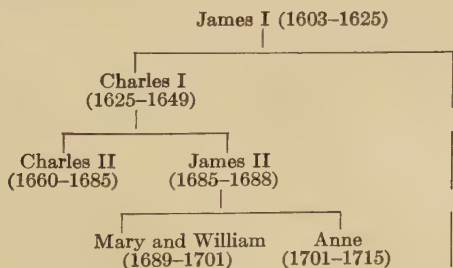
### CONSTITUTIONAL DEVELOPMENT IN ENGLAND UNDER THE STUARTS

#### THE EARLY STUARTS AND PARLIAMENT (1603–1628 A.D.)

**737. James I and Parliament.** — On the death of Queen Elizabeth, James of Scotland became king of England (1603–1625), the two kingdoms being united for a century simply because they had the same king. In 1707 they were really united as the kingdom of Great Britain. James was the first of the Stuart monarchs <sup>2</sup>, and Elizabeth was the last of the Tudor line. James was learned but not wise.

<sup>1</sup> These chapters are added for convenience in use with a one-year text on modern Europe which begins with events in the eighteenth century. Relatively more attention is given to narrative history in the supplementary chapters than in the book proper.

<sup>2</sup> The Stuart kings were



[George I]

The  
"divine  
right" of  
kings.

James believed that he had a "divine right" to rule. He declared, "It is atheism and blasphemy to dispute what God can do . . . so it is presumption and high contempt in a subject to dispute what a king can do." James exercised the right to set aside laws by proclamations or in other ways, without considering the feeling of the people.

Conflict  
between  
James and  
Parliament  
over  
"supplies."

It was not long before there was a sharp dispute between the king, ruling by divine right, and the Parliament, made up largely of Puritans, who demanded a real share in the government. This conflict arose chiefly over the granting of "supplies," or royal revenues, by Parliament. Parliament ordinarily refused to give the king money unless he gave Parliament privileges in return. Consequently, James went without money, and Parliament did not meet often during the reign of James.<sup>1</sup>

Beginnings  
of the great  
Puritan  
movement.  
The ideas  
of the  
Puritans.

**738. The Puritans.** — The Puritan movement<sup>2</sup> started when refugees fled to Geneva from the persecutions of Mary Tudor (§ 686). In Geneva they gladly followed suggestions of John Calvin. The Scriptures, especially the Old Testament, were studied with unflagging zeal. They favored the election of pastors by churches and the rule of churches by elders. They were narrow and

<sup>1</sup> James was anxious to make an alliance with Spain. Although negotiations continued for many years, he failed to secure a Spanish princess for his son Charles, because Spain demanded in return concessions to the English Catholics, which James dared not grant. Finally, Charles married a French princess, Henrietta Maria, both he and his father secretly promising Richelieu that the English Catholics should be treated more leniently.

<sup>2</sup> In Scotland the Puritans were, almost without exception, Presbyterians, favoring the rule of the church by elders or representatives, but in England there were several different groups. The largest of these groups, the "*Puritans*" proper, remained in the established or Anglican Church, but wished to "purify" the church service of old or "papist" forms. A second group, the *Presbyterians*, wished the Presbyterian or elder form of government to be substituted for the rule of the bishop, and a third group, called *Independents*, insisted that each church should be ruled by its congregation. Those Puritans who were willing to leave the Anglican church were called *Separatists*.



intense, severe in self-discipline, moral and upright, attaching an importance to simple forms that is amazing to a person of the twentieth century. Their desire to raise the low moral standard of the time made them go to the opposite extreme, their opposition to amusements being rabid. We are almost tempted to believe the statement that they objected to the cruel sport of bear-baiting less because it gave pain to the bear than because it afforded pleasure to the spectators.

The Puritans of England hoped for great things from James, since James came to them from a land of Puritans, but James had had enough Puritanism to last him the rest of his life. At the Hampton Court Conference (1604), where he discussed reforms desired by the Puritans,

he angrily declared that Puritanism<sup>1</sup> "agreeth as well with monarchy as God and the Devil." He declared that the Separatist Puritans must conform to the requirements of the Anglican church or he would "harry them out of the land." And he was as good as his word, many Separatists being obliged to leave England for Holland, from which several years later many of them, known as "Pilgrims," came to Plymouth Colony on the coast of Massachusetts.



Hampton  
Court  
Conference

Charles I by Van Dyck.

<sup>1</sup> Presbyterianism.

Why Charles needed a large amount of revenue.

Expedients used by Charles to raise money.

**739. Charles I and Parliament.** — When James I died in 1625, his oldest son became king, with the title Charles I. Charles was a handsome and attractive youth whose personality was radically different from his father's. Although honest, upright, and religious, Charles was silent, secretive, and unable to understand what the people wanted. From the first he needed money. His wars increased his need, but he did not get any revenue from Parliament.<sup>1</sup>

Charles was now forced to resort to any expedient to get money. He asked in every county for free gifts. Few were made. He then collected forced loans. He saved expenses by quartering troops upon the people. He levied tonnage and poundage duties (§ 591 *n.*), although Parliament granted them to him only from year to year, not for the whole of his reign, as had been done with previous sovereigns for more than a century.

### THE PURITAN REVOLUTION (1628–1660 A.D.)

Provisions of the Petition of Right (1628).

**740. The Petition of Right (1628 A.D.).** — When Parliament met in 1628 the House of Commons insisted upon a redress of grievances. It drew up a Petition of Right to which the king reluctantly gave his consent. This great document provided that (1) the king should not collect gifts, loans, benevolences, or taxes without the consent of Parliament; (2) people should not be kept imprisoned arbitrarily; and (3) martial law should not be used in time of peace. (4) Quartering of soldiers on the people was prohibited. This Petition of Right is one of the most important papers in the English Constitution.

<sup>1</sup> When Charles asked Parliament to vote him "supplies," Parliament responded by criticizing the king's favorite, Buckingham, and condemning the failure of the miserable campaign against the Spanish. He dissolved Parliament. The next year Parliament was called again. Again it was dissolved, without voting funds, in order to prevent the impeachment of Buckingham.

When the Commons sought to discuss their religious grievances, Charles at once dissolved Parliament.<sup>1</sup> For eleven years no Parliament met in England. The king imprisoned Eliot and four associates who had opposed him in Parliament, Eliot dying in prison a few years later. By the use of arbitrary courts which did not allow jury trial, the Court of the Star Chamber (§ 649) and the Court of High Commission, Charles ruled England about as he pleased.

**741. Arbitrary Rule of Charles I (1629-1635).** — With the aid of Laud, later archbishop of Canterbury, Charles introduced into the church service many *high church forms* that were odious to the Puritans. Laud was willing that men should interpret Scriptures as they desired, but he insisted that all churches and all clergymen observe these new forms, such as wearing the surplice and keeping the communion table at the east end of the choir.

Laud's high church policy for all churches.

Without a Parliament to grant him supplies Charles was forced to obtain money in other ways. Under a very old law he compelled men to be knighted, the king's treasury profiting by the fees and fines. The Crown seized lands to which it had a slight claim under the old feudal law, or it left the lands in the hands of the holders in return for a money payment. Even these arbitrary assessments did not give Charles enough revenue. He then levied on the seacoast towns an assessment for the royal navy, called "ship money." As there was precedent for this in time of war, the people paid the tax.

Unusual methods used by Charles to secure revenue.

<sup>1</sup> Just before adjournment, amidst intense excitement, Sir John Eliot introduced three famous resolutions. These resolutions declared that those who brought in innovations in religion, either in forms or in doctrines; those who advised the levying of tonnage and poundage without the consent of Parliament; and those that paid this tonnage and poundage were betrayers of the liberty of England and enemies of the commonwealth. With shouts of "aye, aye" the Commons adopted the resolutions as they dispersed.

Ship money  
and the  
Hampden  
case.

The next year (1635) a second levy of *ship money* was made. This time the inland towns were included also. John Hampden, a country squire, refused to pay the levy on the ground that it was a tax which had not been proposed by Parliament. Since Charles controlled the court before which Hampden was tried, it decided against Hampden by a vote of seven judges to five. This was a legal victory for Charles but a moral victory for the opposition.

The great  
migration  
to New  
England  
(1630-  
1640).

**742. The Puritans in New England.**—In the year after the Petition of Right was adopted, a group of English Puritans, believing that the king and Laud would not give them churches such as they wanted in England, obtained a charter to lands in New England north of the settlement of the Pilgrim Fathers at Plymouth. They established the colony of Massachusetts Bay, twenty thousand Puritans joining in a great migration to the new world<sup>1</sup> when arbitrary church rule was followed by arbitrary taxation.

Refusal of  
the Puri-  
tans to  
allow reli-  
gious tolera-  
tion.

These New England Puritans did not come to America for religious liberty, as has often been stated, but they did come in order to have a Puritan state and a Puritan church of their own. In Massachusetts they did not allow people to worship according to the Anglican faith or in any other way than the approved Puritan or Independent way. They drove out of Massachusetts Roger Williams, who went to Rhode Island, where his colony permitted *religious liberty*, for the first time in the history of the modern world.

New politi-  
cal institu-  
tions of the  
New Eng-  
land  
Puritans.

These New England Puritans were much interested in managing their own affairs. They met in their *town meetings* and looked after all their religious and secular business. They elected representatives to an assembly which met with the governor and council of the colony

<sup>1</sup> See Ashley, *American History*, §§ 44-53.

in a *legislature* of two houses. Some of the more liberal Puritans migrated to the Connecticut valley, where they drew up a *written constitution* of their own (1639). As soon as Charles was forced to call Parliament (1640), the great migration closed, and many New England Puritans returned to the mother country.

**743. Events leading to Civil War.** — In 1637 Charles tried to force the Scotch to follow Laud's policy, including the use of the English Prayer Book. The Scotch protested and finally raised an army. With the Scotch in northern England, Charles now summoned a famous Parliament, known in history as the Long Parliament.

The Long Parliament met in no uncertain temper. It proceeded to attack Charles' chief advisers and finally beheaded the Earl of Strafford<sup>1</sup> and Laud.<sup>2</sup> Parliament protected itself against the king. It provided for meetings of Parliament at least every three years. It abolished the Courts of the Star Chamber and High Commission. It declared illegal not only ship money but tonnage and poundage, if the latter were collected without the consent of Parliament. The Long Parliament was not to be dissolved without its own consent.

In November, 1641, the House of Commons passed, by a majority of only nine votes, a *Grand Remonstrance*,

<sup>1</sup> Parliament first tried to impeach Strafford, or Wentworth, a former leader of the Commons. Then Parliament passed a bill of attainder against him and sent him to the block, 1641.

<sup>2</sup> 1645.

Trouble  
with the  
Scotch.



A Cavalier.

How the  
Long Parlia-  
ment abol-  
ished arbi-  
trary gov-  
ernment.

The grand  
remon-  
strance.



which was a lengthy protest against the misgovernment of the king. A few weeks later the king, aroused by the proposed impeachment of the queen, and hoping to rid himself of the leaders of the opposition, marched with his soldiers to the House of Commons, intending to arrest five objectionable members. He arrived too late, however. Looking about the House he remarked, "Well, I see the birds are flown." Amid cries of "privilege, privilege," he withdrew to join the soldier-guard he had left outside. Shortly after this the parliamentary and the royalist parties came to blows.

Victories of  
Parliament  
over the  
king.

**744. Civil War.** — Southern and eastern England, with their towns, prosperous farms, and large estates, supported Parliament. Northern and western England stood by the king. The king's supporters, gentlemen in fine dress, their hair in long curls, were called "cavaliers." Their opponents, with shaven heads and simple clothing, were known as "roundheads." For the disciplined, intensely religious roundheads the cavaliers were no match in battle.<sup>1</sup> At Marston Moor and Naseby the forces of Parliament were completely victorious.

Trial and  
death of  
Charles I.

By 1647 Charles was driven to take refuge with the Scotch army, which surrendered him to Parliament. As the Presbyterians in Parliament were likely to be too favorable to the king, Colonel Pride of the army drove them out, an act known as "Pride's Purge." The king was tried at once, was condemned to death as a "tyrant, traitor, and murderer," and was beheaded (1649).

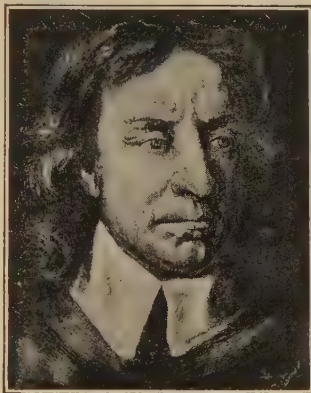
Cromwell  
establishes  
order and  
dissolves  
Parliament.

**745. The Commonwealth and Protectorate.** — England was now declared a "Commonwealth." The first need of the new government was to establish order, a task which

<sup>1</sup> The Puritan army, the "new Model," made up of sincere, earnest Puritans who prayed and kept their powder dry, was modeled after a regiment of horsemen, the famous "Ironsides" of Oliver Cromwell, a "lovely company," as their commander called them, without intentional irony.

was completed by the great Puritan leader Oliver Cromwell with characteristic thoroughness. Ireland was subdued in a campaign of unusual severity.<sup>1</sup> A new insurrection of Scotchmen who were loyal to the House of Stuart was completely suppressed.

In 1653 Cromwell was made "Lord Protector." Really he was no more ruler of England than he had been since the death of Charles I, for his was the master mind of both Commonwealth and Protectorate. This Puritan, a plain man of the plain people, by virtue of his honesty, his uprightness, and his thoroughness, stands out as the greatest Englishman in seventeenth century political life.



Oliver Cromwell.

Cromwell as  
Lord Pro-  
tector.

**746. The Puritan Commonwealth.** — Cromwell's was really a military rule, a despotism greater than that of

Popularity  
of Crom-  
well's firm  
rule and  
successful  
foreign  
policy.

<sup>1</sup> Before the time of Elizabeth, Ireland was really ruled by the Irish chiefs, as the English had control of only a small area around Dublin. Insurrections during Elizabeth's reign gave opportunity to take lands, especially in Ulster (Northeastern Ireland), on which Scotch and English settlers, usually Presbyterians, were settled by Elizabeth and James I. Charles I's adviser, Strafford, ruled Ireland severely, but, as soon as he returned to England, a terrible insurrection broke out. Women and children were slaughtered by thousands. Cromwell's invasion established order, really for the first time in Irish history. The Irish lords were forced to migrate to the western part of the island, their lands being confiscated and distributed among Cromwell's soldiers and others. Later the large crops of potatoes made it possible for the Irish to support large families on small farms, but the failure of the potato crop in 1739 and in 1845 and 1846 and 1847 was followed by very severe famines. Owing to the interference of the English laws and to the competition of Irishmen who were willing to live on an almost exclusively potato diet, many of the Scotch-Irish emigrated to America during the first half of the eighteenth century.

Charles I. He made the name of England feared abroad. His firmness toward the Dutch, French, and Spanish, and his successes in the wars with Holland and Spain, made him popular at home. Under him business prospered, as was natural, for the opposition to the king had been chiefly the opposition of the agricultural and commercial classes.

Constitutional rule in theory and in practice.

This Puritan Commonwealth was an interesting political experiment. In spite of the fact that it was despotic in character, it was presumably based on an "Instrument of Government," which was a written constitution, the first ever used by a large country. The government favored liberty of the press, for which Cromwell's secretary, the great poet, John Milton, had pleaded during the Civil War. It tried to establish religious toleration, without great success. The Puritan revolution did not fail — although it seemed to fail — since it had stood for ideas that very soon made England the first modern constitutional monarchy in Europe.

#### THE LAST STUART ABSOLUTISM (1660-1688 A.D.)

The survival of Cromwell's policy after the Restoration (1660).

**747. Restoration (1660) and Reaction.** — Cromwell died in 1658. Under his son the Protectorate was a failure. All classes desired a return of the Stuarts. In 1660 the *Restoration* occurred, the son of Charles I becoming king with the title of Charles II. Many of the Puritan laws were declared null and void, but others, for example, the Navigation Act of 1651 to build up the shipping of England at the expense of the Dutch, were reënacted to make them legal. In the next war with the Dutch, New Netherland became English territory.

Reaction against "Puritanism."

As the Puritans had been very severe, especially in enforcing a "puritanical" Sabbath and in interfering with sports and pleasures, there was a reaction from simple, severe living. People went to the opposite ex-

treme, led by the king and the courtiers, who had grown accustomed in their exile to the lax moral standards of the Continent. Butler's *Hudibras*, written at this time, caricatured the Puritans and all that they stood for. "Puritanism" was almost literally laughed out of existence.

Charles tried to obtain religious toleration for his Catholic friends, but Parliament passed many laws against Catholics and Dissenters.<sup>1</sup> In spite of the new Habeas Corpus Act,<sup>2</sup> which protected the people against the king's judges, Charles ruled very arbitrarily. Near the close of his reign, he took away the charters of London and Massachusetts Bay Colony.

**748. Beginnings of Political Parties.** — The first English political parties were formed at this time. The great nobles and the merchants who opposed the king's arbitrary government united under the name of *Whigs*, which was applied to them at first in contempt; while the conservatives, the gentry, and the clergy who upheld the king were known as *Tories*, from the name given to Irish outlaws. We can understand from these names that the political parties of that time did not love each other any better than do the parties with which we are acquainted.

In London and in other towns it was the custom after the Restoration for groups of men to come together in the

Quarrel between Charles II and Parliament over toleration for Catholics.

The first Whig and Tories.

<sup>1</sup> The "Cavalier Parliament" of the Restoration was overwhelmingly royalist. Among the laws against Dissenters were the Corporation Act, keeping Dissenters from holding office in municipal corporations and to some extent in Parliament; an Act of Uniformity, requiring clergymen and teachers to assent to everything in the Book of Common Prayer; the Conventicle Act, forbidding Dissenters to hold religious services; and the Five Mile Act, which did not allow a dissenting minister to come within five miles of any place where he had been a pastor.

<sup>2</sup> In 1679 Parliament passed the *Habeas Corpus Act*. No person accused of crime could be held in prison for years, as Eliot had been, but must be brought before a court within twenty days after a writ of Habeas Corpus had been issued in his behalf.

Use of the "coffee-houses" as political clubs.

"coffee houses." Here public questions were discussed and public sentiment was created. It was easier for parties to organize and carry on their work when their followers could meet every day and talk about their affairs over a cup of tea, coffee, or chocolate. This opportunity for discussion was especially valuable since the government controlled absolutely the only newspaper that was published in London.

How James II alienated his supporters and the nation.

**749. The Absolutism of James II (1685-1688).** — James II was the most narrow and least able of the Stuart kings. In three short years he made enemies of almost all his subjects. He appointed in the army, in the church, and in the universities Catholics who legally could not hold office under a law of Parliament, the Test Act. James maintained that he had the right to suspend such laws as he pleased, since he was king.

The petition and trial of the seven bishops.

In 1688 James II issued a Declaration of Indulgence by which still further favors were granted to Catholics and Dissenters. The Dissenters refused privileges which were also extended to Catholics. James ordered that the Declaration be read in all churches. Seven bishops petitioned the king, asking that they should not be forced to read the Declaration. They were arrested for libel and tried in Westminster Hall. To the amazement of the king and the joy of all England, the jury brought in a verdict of "not guilty."

### THE TRIUMPH OF CONSTITUTIONAL GOVERNMENT

Coming of William of Orange and flight of James II.

**750. The Revolution of 1688.** — Just before the trial of the bishops a son was born to James II. Before that time it had been expected that James would be succeeded by his Protestant daughter Mary, who was married to William of Orange, the Protestant leader of continental Europe against Louis XIV (§ 761). This son would



undoubtedly be brought up a Catholic. A number of prominent nobles united in inviting Mary and William to come to England. When William accepted, James was deserted by every one, soldiers, courtiers, and advisers. He started to leave England and was captured; but William made his escape easy, as he did not wish James II to meet the fate of his father, Charles I.

A convention of prominent men invited William and Mary to occupy the vacant throne and agreed upon a Declaration of Right. In 1689 a regular Parliament adopted a somewhat similar Bill of Rights.<sup>1</sup> It must be remembered that the English constitution does not consist of a single written law, such as our national Constitution, but is made up of a series of important documents, statutes, and customs which decide what the government of Great Britain really shall be. Of these documents three are more important than others, Magna Carta, 1215 A.D. (§ 590), the Petition of Right, 1628 A.D. (§ 740), and the Bill of Rights, 1689.

Adoption of  
the Bill of  
Rights  
(1689).

**751. Importance of the Revolution of 1688.** — The Revolution of 1688 marks the end of royal absolutism in England. Since 1688 the English king has reigned rather than governed. The real governing power has been Parliament. In other words, England in 1688 abandoned the absolutism which continued on the Continent of Europe for at least a century longer and which still exists to a large extent in Germany and Russia. She became a constitutional monarchy, not a democracy.

The govern-  
ment of the  
commercial  
aristocracy  
through  
Parliament  
(1688-1832)

<sup>1</sup> The Bill of Rights was a declaration of principles rather than a series of laws. It announced what ought to be rather than what is. It declared illegal the suspending of, or dispensing with, laws, the raising of revenue or the keeping of troops without the consent of Parliament, and the denial of the right of petition. It favored free elections to Parliament, free speech in Parliament, frequent meetings of Parliament, free trials, and lighter fines. It selected William and Mary as monarchs to be followed by Anne, a Protestant daughter of James II.

Parliament has governed England, but Parliament in turn was controlled by the aristocracy, usually the commercial aristocracy, for the commercial classes naturally desired a government that would favor them. For a century and a half England was governed chiefly by the Whig aristocracy, for the members of the House of Lords were aristocrats, and the Lords controlled the election of mem-



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Houses of Parliament, Modern View.

bers to the House of Commons most of the time until the Reform Act of 1832 was passed.

Civil liberty but not political liberty gained in 1688.

**752. Influence of the Revolution of 1688 on Individual Liberty.** — A very important result of the Revolution of 1688 was its effect upon individual liberty in England. It has been the boast of Englishmen that England needed only to *retain* liberty, whereas other peoples were obliged to *acquire* it after a long struggle; yet during the seventeenth century the average Englishman was not free in the twentieth century sense. He did not have the right to vote nor did he acquire that privilege until compara-

tively recent years, but he did, through the Revolution of 1688, obtain many personal or civil rights which he had not enjoyed before.

He obtained the right of petition, the right of free speech, and the right of a free press. Religious toleration was granted to all Protestants. The privileges of jury trial and the writ of Habeas Corpus were of real value after 1688, since the king no longer interfered with the judges and the courts.<sup>1</sup>

Civil rights that were granted to Englishmen only.

**753. The Supremacy of Parliament.** — The most important result of the Revolution of 1688, namely, the supremacy of Parliament over the king, was shown in several ways and in several laws. First of all, Parliament destroyed the doctrine of "divine right" by deciding in 1689, and again in 1701, who should occupy the throne of England. Parliament provided for new elections of members at least every three years (now five years). Judges were to hold office during good behavior, unless removed by Parliament.

Parliament controls the succession to the throne and its own elections.

Parliament not only controlled the raising of revenue but it decided the purposes for which that money should be spent. Before 1688 the kings had used as they pleased the money raised by themselves or appropriated for them by Parliament. By the Mutiny Act the king could keep troops only one year without the full support of Parliament. With the control of both the purse and the sword Parliament was unquestionably supreme over the king.

Parliament gains complete control of both sword and purse.

**754. Cabinet Government.** — Greatly as its power was increased, Parliament could not very well enforce the laws as well as make them. But it could compel the

William and Anne find it advisable to select ministers acceptable to Parliament.

<sup>1</sup> Strangely enough these rights were not granted to Scotchmen or Irishmen, nor were they given to American colonists, with the exception of religious toleration to Protestants; but the fact that these rights thereafter were "rights of Englishmen" and that the American colonists had a good English example which they were not slow to follow is of importance in the constitutional development of America as well as of England.

king to rule through ministers who did not destroy the liberties of the people and the rights of Parliament. William III found that, by selecting ministers who were acceptable to the majority of the members of the House of Commons, he could rule better and get more of the things that he wanted. William's sister-in-law, Anne, who became ruler on his death, was much more careful to select ministers who were in favor with Parliament.

Develop-  
ment of  
cabinet  
govern-  
ment under  
the House  
of Hanover.

On the death of Queen Anne without heirs, the throne of England was occupied by the House of Hanover, of which the present king, George V, is a member. The first Hanoverian, George I, was a German, unable to speak English and little interested in English politics. He left to his ministers the ruling of Great Britain, England and Scotland having been really united in 1707. His ministers and those of George II could not rule unless they controlled Parliament. Hence they needed the confidence of the House of Commons, and hence they were finally, as the members of the Cabinet to-day are really, selected by the majority of the House of Commons. This cabinet system was of slow growth. George III tried to follow the advice of his mother and "be king." For a few years he was able to rule through ministers of his own, but the success of the American Revolution and the opposition of the people in Great Britain forced him to go back to cabinet government.

Changes  
during the  
second  
period of  
active  
coloniza-  
tion (1660-  
1685).

**755. The American Colonies during the Seventeenth Century.** — *In the quarter century before the Civil War in England, the Virginia colony had become a success, largely through the success of the tobacco plantations, and the New England group of colonies had been established, chiefly by Puritans. In the quarter century following the Restoration, the English conquered the Dutch colony of New Netherland, because they wanted the territory and its fur trade, and because they wished to*

cripple Dutch commerce wherever possible. The acquisition of these Dutch possessions united the New England colonies on the north with Maryland and Virginia on the south. In this acquired territory a new, important Quaker colony, Pennsylvania, was planted a few years later by William Penn. About the time that New Netherland was conquered, the English expanded still farther south, the new colony of Carolina being created south of Virginia.

Soon after the Restoration the old settlements and these new colonies were organized as regular colonies, with some self-government and more or less definite duties to England. A committee of the Privy Council, popularly called afterward the Board of Trade, was appointed to supervise the colonies. In 1686, during the reign of James II, all of the northern colonies were united under the name Dominion of New England. The old charters were annulled and Edmund Andros was made military governor of this consolidated colony. This Dominion of New England was broken up as soon as James II was driven from the throne of England, and self-government was restored or established in the small colonies of America.<sup>1</sup>

Organiza-  
tion, con-  
solidation  
and, super-  
vision of the  
American  
colonies.

**756. Summary.** — When Elizabeth died, James of Scotland became the first Stuart king (1603–1625). He tried to rule by “divine right,” opposing the suggestions of the Puritans for simpler church services and refusing concessions to Parliament except in exchange for supplies. Charles I (1625–1649) was more attractive than his father but no more wise in dealing with Parliament.

The early  
Stuarts and  
Parliament  
(1603–  
1629).

In 1628 Parliament forced Charles to sign the Petition of Right which restricted his rights as king. Charles managed without Parliament for eleven years, estab-

The Puritan  
Revolution  
(1629–  
1660).

<sup>1</sup> See Ashley, *American History*, §§ 76–79.



lishing a uniform high church, levying taxes under the guise of ship money, and trying to force the English church service on the Scotch. This policy caused, first, the great migration to New England and, later, the opposition of Parliament to the king. In the Long Parliament, the ministers and methods of Charles were attacked. In 1642 the Civil War began, in which the roundheads were completely victorious over the cavaliers. Charles was beheaded as a traitor, and a Commonwealth was declared. Under the Commonwealth and the Protectorate Cromwell ruled strictly but wisely.

In 1660 the Restoration occurred. Charles II (1660-1685) became king and most of the Puritan laws were repealed. Charles tried to rule absolutely. James II (1685-1688) suspended the laws, adopted other absolute methods, and was very unpopular. When a son was born who would be brought up a Catholic, James was forced by the commercial aristocracy and William of Orange to flee from England. The results of this Revolution of 1688 were to make Parliament supreme over the king and to give individuals certain liberties, as speedy trials, freedom of speech, a free press, and religious toleration for all Protestants. New laws provided for the succession to the throne, assured frequent meetings of Parliament, and control by that body of taxation, the army, and other subjects. Still later the House of Commons gained the right to control the ministers, or the Cabinet.

Triumph of  
constitu-  
tional gov-  
ernment.

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## Questions

1. What was meant by the "divine right" of a king to rule? Why did Parliament object to it? How did the doctrine of divine right affect the making of laws? the enforcement of laws? the collection of revenue?

2. Trace the rise of the Puritans. Show the differences between the different parties. What do we in America owe to Puritanism?

3. How was the struggle between the king and Parliament affected by the religious wars and by the ambition of James I and Charles I to play the part of patrons to continental Protestants?

4. Give provisions of the Petition of Right. How did Charles raise revenue, before 1628? after 1628? Show how Laud's church policy, ship money, and proposed church changes in Scotland brought on a rebellion. Why was New England settled after 1629 and not at some other time?

5. What was the Long Parliament? What did it do? Describe Puritan rule under the Commonwealth and the Protectorate.

6. Why is the Restoration (1660) important in English history? Show how the government after 1660 changed its colonial policy, how it reflected the wishes of the people more than before, and how it did more for the commercial classes.

7. State the causes of the Revolution of 1688, the chief events, and the two general results.

8. Name and discuss at least three ways in which Parliament was supreme over the king after 1688; three respects in which people had more rights.

9. Trace the early development of cabinet government in England and show the connection between commercialism and English government.

A BRIEF SURVEY OF ENGLISH HISTORY (1450-1715)<sup>1</sup>

For earlier history see page 510.

## 5. England during Renaissance and Reformation.

(a) The Renaissance (§§ 630-646, 652-661, 669).

(b) England during the Renaissance, §§ 648-649.

(c) Economic changes, §§ 662-664.

(d) The Reformation (§§ 671-683, 687-689).

(e) The Reformation in England, §§ 684-686.

<sup>1</sup> Sections in parentheses are to be used for explanation or comparison.

6. Elizabethan England.

- (a) Conditions on the Continent (§§ 691-696, 700-702).
- (b) Early part of Elizabeth's reign, §§ 697-698.
- (c) England and foreign complications, §§ 699, 737 *n*.
- (d) Poverty, crime, and luxury, §§ 714-717.
- (e) Schools and literature, §§ 718-719, 726, 729.
- (f) Industry and expansion, §§ 720-723.

7. Constitutional Development (1603-1715).

- (a) Government, §§ 724-725.
- (b) Divine right and Parliament, I, §§ 737-739.
- (c) Divine right and Parliament, II, §§ 740-744.
- (d) Commonwealth and Restoration, §§ 745-747.
- (e) The Revolution of 1688, §§ 748-750.
- (f) Results of the revolution, §§ 751-753.
- (g) English government after 1688, § 754.
- (h) The American colonies, §§ 723, 727, 742, 755.

## CHAPTER XXIX

### ABSOLUTISM ON THE CONTINENT OF EUROPE

#### THE AGE OF LOUIS XIV

Long but  
superficial  
reign of  
Louis XIV.

**757. General Character of Louis' Reign.** — A year after the death of Richelieu, Louis XIV, a lad of five years, became king of France. His reign of nearly three quarters of a century (1643–1715) is famous in the annals of courts and of wars. It will always stand as the most perfect type of absolutism ; “ but, despite all its real and not inconsiderable success, the reign was, in the larger sight of history, a reign of deceiving ambitions and profound failure.” <sup>1</sup>

Ambitions  
and policy  
of Louis  
XIV.

During the boyhood of the king the real ruler of France was the Italian, *Mazarin*, a cardinal who tried to carry out the policies of Richelieu. With the death of Mazarin, Louis became king in fact. The character of his rule is indicated in that oft-quoted phrase, which Louis himself probably never used : “ I am the State.” To govern absolutely, to enlarge the boundaries of France, to be the center of the most distinguished court in Europe, to be the most prominent figure in world politics ; these were the ambitions of Louis XIV.

Importance  
of Louis  
XIV's court

**758. Extravagance of Louis' Court.** — Louis spent vast sums on his court. He erected at Versailles a magnificent new palace. This was the first truly royal palace that the French kings had ever had. To Louis' court at Versailles flocked all of the nobles of France. The highest honor for a man of good birth was a position at court, for

<sup>1</sup> Adams, *Growth of the French Nation*.



no burgher, however successful, was allowed a share in the festivities at Versailles. There was no disgrace so keen for a prominent noble as exclusion from the presence of the king. Political feudalism could have no hold against an absolutism supported by such prestige and splendor. This court was copied by all other ambitious monarchs. French became the language of diplomats. French methods of dress and of palace decoration, French ceremonials and French literature became the fashion. Louis XIV's international as well as national preëminence was, in a real sense, that of an autocratic social leader.

**759. Colbert.** — To pay for the extravagances of the court and the heavy expenses of Louis' wars required the services of a great financier and economist, Colbert. Colbert doubled the revenues of the king without adding to the taxes paid by the people, but he was more than a minister of finance. He is even better known as the foremost advocate of mercantilism (§ 727). Being anxious to build up the manufactures of France, he created a series of protective tariffs which practically excluded from France foreign manufactured articles that would compete with French manufactures. By this protection Colbert built up many new industries such as that of silk spinning and weaving.

Financial reforms and paternalism of Colbert.



Colbert.

Objections  
to pater-  
nalism in  
France  
under  
Louis XIV.

Colbert also secured laws which regulated the making of many articles. Such a system is called paternalism, for it looks after the people with the care that a father might show. So much supervision might have been helpful, if the old rules of the trade guilds had not still been in force in France, and if trade had not been restricted by the medieval systems of tolls. What France needed was more freedom rather than more regulation.

The loss to  
France of  
many  
skilled  
Huguenot  
workers.

**760. Economic Effects of Revoking the Edict of Nantes (1685).** — Soon after the death of Colbert, Louis XIV, influenced no doubt by his favorite, Madame de Maintenon', began to persecute the Huguenots. In the homes of those that refused to renounce their religion, there were quartered dragoons who were allowed many excesses. In 1685 the Edict of Nantes (§ 702) was revoked. The Huguenots, hard-working, industrious, and prosperous, were no longer permitted to hold religious services but were forbidden to leave France. In spite of that prohibition, many did leave the country, carrying their skill and their thrift to Holland, Prussia, England, or America, a great economic loss to France.

Belgian and  
Dutch wars.

**761. Wars of Louis XIV for New Eastern Boundaries.** — Louis XIV wished to protect Paris,<sup>1</sup> which is near the northeastern boundary of France. He also desired new territories in the valley of the Rhine River. He tried first to seize the Belgian Netherlands.<sup>2</sup> He was victorious until the Dutch formed against him a successful coalition of several countries. Later, Louis made war upon the Dutch. Under the leadership of their new Stadtholder, William of Orange, the Dutch formed a new coalition

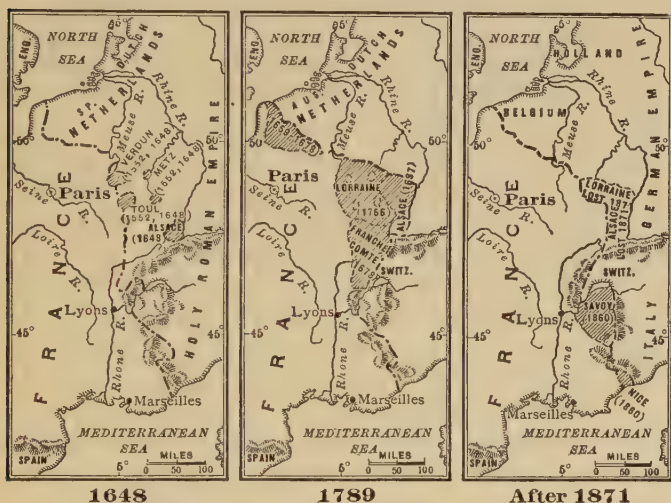
<sup>1</sup> The nearness of Paris to the northeastern French boundary was an important cause of the great German "drive" through Belgium and northeastern France at the beginning of the great European war in 1914.

<sup>2</sup> These are also known as the Spanish Netherlands and as the Austrian Netherlands, being held first by Spain and then by Austria.

against Louis, and won the war, which brought Louis more enemies than victories.

Louis' next move, some ten years later, was to seize the Palatinate along the Rhine.<sup>1</sup> This attempt was made just a few months before James II was driven from the throne of England, when Louis' chief opponent, William of Orange, became king of England as William III.

Beginning of the "Second Hundred Years' War" between France and England.



**EASTERN BOUNDARIES OF FRANCE**

England was now brought definitely into the wars with France, her conflicts with her ancient enemy continuing until Napoleon was beaten by Wellington at Waterloo in 1815. This series of wars is sometimes called the Second Hundred Years' War. They were due to old rivalry and to dynastic jealousies, to competition for trade and foreign markets, but chiefly to a desire for colonial supremacy in America and in India.

<sup>1</sup> The War of the Palatinate, known in America as King William's War, ended with the Treaty of Ryswick (1697).

Causes and  
events of  
the war.

**762. The War of the Spanish Succession (1701–1713).**

— Louis XIV was not content to make France larger and more prominent. He persuaded the childless king of Spain, Charles II, to select Louis' younger grandson as his heir.<sup>1</sup> Without great delay an alliance of several countries, including England and Austria,<sup>2</sup> was formed against Louis. Each ally wished to maintain the "balance of power," which should keep any one country from becoming too powerful. Led by the brilliant but unstable Duke of Marlborough and by the able Prince Eugene of Savoy, the forces of the allies won a notable victory over the French army at Blenheim near the upper Danube (1704). When the triumphant allies sought to invade France they were unsuccessful, however, because of a great chain of fortresses built by a French engineer, Vauban'. Their victories therefore did them little good, especially after 1711, when the Archduke Charles became emperor of Germany.

The treaty  
of Utrecht  
(1713).

The allies could no more permit Charles to rule both Spain and Germany than they could allow Philip to be king of Spain, with the possibility that he might also become king of France. They agreed, in the treaty of Utrecht (1713), that Philip should be king of Spain on condition that the thrones of France and Spain should never be united.<sup>3</sup>

<sup>1</sup> Since Louis' mother was the granddaughter of Philip II of Spain and his wife had been a Spanish princess, he induced Charles to leave the throne of Spain to Philip, younger grandson of Louis XIV. As Louis had received assurance from most European monarchs that they would not object to a Bourbon king on the throne of Spain as well as on that of France, he cried out in exultation, "The Pyrenees are no more."

<sup>2</sup> Austria put forward the Archduke Charles as the claimant of the allies to the Spanish throne. Spain wanted Philip but feared that Spain might be absorbed by France.

<sup>3</sup> Austria gained the Belgian Netherlands and Spanish territories in Italy. The house of Savoy acquired Sardinia, the beginning of the present kingdom of Italy. England kept Gibraltar, which she had captured during the war, and secured from France Acadia, all of Newfoundland, and territory around Hudson's Bay in America.

This war, known in America as Queen Anne's War, marks the second stage in the rise of England as a world power, the defeat of the Armada representing the first. It left France in a state of exhaustion, hampered by a useless and extravagant court. After the death of Louis XIV in 1715, France no longer enjoyed the prestige and the power that had been hers under the "grande monarchie."

England  
gains as  
France  
loses.

### THE RISE OF RUSSIA

**763. Russia before Peter the Great.** — Under the successors of Rurik the Viking (§ 463) the Russians were converted to the Greek Catholic form of Christianity and enjoyed considerable trade with the Byzantine empire. In the thirteenth century the country was overrun by the westernmost of the Mongols or Tartars, called the Golden Horde. To the leaders of the Golden Horde the princes of Russia paid tribute for more than two hundred years. Finally the princes of Moscow, having brought all of the neighboring Russian nobles under their sway, revolted against the rule of the Golden Horde. They had little difficulty in gaining their independence, for the day of Mongol supremacy was over, except in China and in India.

Russia  
under the  
rule of  
Norsemen  
and  
Mongols.

Under Ivan the Great and Ivan the Terrible, contemporaries of the Tudor monarchs, a new Russia arose in eastern Europe. The people were still barbarians and they still clung to Mongol customs. Through the Muscovy Company (§ 722) they had established a little trade with England, but they were essentially an Asiatic people in their ideas, their interests, and their development.

The new  
Russia  
under Ivan  
III and  
Ivan IV.

**764. Peter the Great.** — The modernizing of Russia was to a great extent the work of Peter the Great. Peter became the sole king of Russia in the year 1689, at the beginning of the Second Hundred Years' War between France and England. He was a man of extraordinary personality and a hard worker. A ruler of no genius, yet

Personality  
and pur-  
poses of  
Peter.



possessed with a determination to make Russia a European country, Peter was in many respects a barbarian to the day of his death.

Western  
experience  
and abso-  
lutism.

To understand western civilization Peter spent two years in Germany, Holland, and England, working as a common ship carpenter in Holland and studying everything with untiring interest and zeal. He tried to absorb European culture and civilization in order that he might know through experience what his people should have. Although he made himself the absolute ruler of Russia, he introduced many reforms.

Customs  
changed by  
Peter.

**765. Reforms of Peter the Great.** — On his return from the West, Peter persuaded or forced the Russians to adopt many European customs. In place of the long cloaks, he insisted that the people wear the short trousers and the hats in use in western Europe. He placed a heavy tax on beards. When many of the nobles still kept their patriarchal beards, it is said that he stood at a gate of Moscow and with his own hands cut off the offensive ornaments.

Economic,  
religious,  
and educa-  
tional  
changes.

Peter brought to Russia thousands of able and skillful foreigners, who should teach his people. He tried to establish workshops or factories like those in the West. He sought to build up trade between Holland, England, and Russia. Many religious reforms were introduced that won him the dislike of some pious people at home and abroad. He established many schools of an eminently practical character, engineering schools or business colleges rather than classical schools. He encouraged his subjects to translate, to print, and to read European books on history, agriculture, economics, and other subjects which would help them understand European civilization.<sup>1</sup>

<sup>1</sup> Peter did not allow women to be kept in oriental seclusion, as had been done, but urged them to appear in public without veils and in open litters. He insisted that engaged couples should be allowed to see each other, and break off the engagement if they did not desire to marry.

Peter did not succeed perfectly, for the Russians really believed their proverb "novelty brings calamity," yet he hastened the Europeanization of Russia. To prevent the undoing of his work, Peter in 1718 caused the death of his son Alexis by torture, because Alexis stood for the "old order" and opposed the innovations of his father.

Opposition to Peter of the nobles and of his son Alexis.

**766. Expansion of Russia.** — As Russia grew out of the principality of Moscow, it has always been an inland country. A great deal of Russia's history consists in an attempt to gain seacoast. Large as she is to-day, Russia has almost no outlet to the outside world and very little valuable seacoast. Although all of the Romanoffs<sup>1</sup> have felt the great need of desirable sea outlets, Peter the Great realized that need more than any other. The opportunity seemed to come to Russia when the king of Sweden died in 1697, leaving a son Charles XII only fifteen years of age. For a century Sweden had been the great power of the North, and her possessions around the Baltic kept other countries away from that sea. At first Charles defeated all of his enemies by his brilliant strategy, but his successes turned his head. In the end he was completely beaten by Peter.

Russia's desire for seacoast and conflict with Sweden for the Baltic.

In the north, on the Neva River, Peter founded a new capital, facing the West and in touch with western civilization. This was Pet'ro-grad, for two centuries called St. Petersburg. Peter also tried to gain a foothold on the Black Sea, but in this he was unsuccessful.<sup>2</sup> The desire to gain an outlet from the Black Sea via Constantinople aroused the antagonism first of England and France, and

Russian struggle for Black Sea coast and for Constantinople.

<sup>1</sup> In 1613 a Russian noble, Michael Romanoff, became czar. His descendants have since occupied the Russian throne. They are called Romanoffs.

<sup>2</sup> It was left for his great successor, a German princess, Catherine II, who married Peter's grandson, to gain for Russia lands on the Black Sea. She also acquired part of Poland from the three partitions of Poland (1772, 1793, 1795).

later of Germany, the struggle for Constantinople having been an important feature of international diplomacy during the last century.

Russia in  
Siberia and  
in Central  
Asia.

Before Peter's time traders and merchants had crossed the plains of Siberia. Like the French traders and explorers who at this time were gaining the Mississippi Valley for France, and the Hudson's Bay Company trappers that were securing British America for England, even in Peter's day these men carried Russian rule to the Pacific. A few years later, Bering's explorations brought Russians to Alaska, which later (1867) was sold to the United States. In the nineteenth century other lands were added in central Asia and on the Pacific coast near Japan. Trade was an important factor in the making of the Russian empire as well as in the formation of the British empire.

### THE RISE OF PRUSSIA

Slow develop-  
ment of  
Branden-  
burg under  
the Hohen-  
zollerns.

**767. Early History of Brandenburg.** — Russia was not the only new power that arose in the eighteenth century, for, a few years later, the country that we know as Prussia, under Frederick the Great, began to play an important part in European politics. Modern Prussia has grown out of that mark of Brandenburg which was established as a bulwark or buffer state against the invasions of the Slavs (§ 462). By the Golden Bull (1356) the ruler of Brandenburg was recognized as a regular "elector" of the emperor and was called for several centuries the elector of Brandenburg. After 1415 these electors belonged to the House of Hohenzollern, of which the present German emperor is a member.

The Hohenzollerns were not received with open arms by their nobles, but they quickly put an end to opposition by using the fifteenth century prototypes of the Krupp guns which have been so effective in the present European war.

The second elector enlarged the boundaries of his mark. "From that day to this, with but one or two exceptions, each ruler in turn, by inheritance, by purchase, by conquest, or by peaceful annexation, has added something to his original domains."<sup>1</sup> Most of the people of Brandenburg were Protestants, but the elector did not become a Protestant until after his mother had lived for several months at the home of Martin Luther. In 1618 the elector became the ruler of the duchy of East Prussia, a feudal dependency of Poland.

Brandenburg becomes Protestant and gains East Prussia.

**768. Prussia before Frederick the Great.** — The ablest ruler of Prussia before Frederick the Great was the "Great Elector," who made himself absolute in his scattered possessions and by his skill in diplomacy gained important concessions for Prussia. He encouraged the immigration of skilled artisans, especially when Louis XIV, by revoking the Edict of Nantes, drove some of the Huguenots out of France.

Rule of the Great Elector.

In 1701 the elector of Brandenburg became the *king of Prussia*.<sup>2</sup> His successor, the father of Frederick the Great, saved money, trained a large army, and gathered a famous bodyguard of giant grenadiers.

Grandfather and father of Frederick the Great.

**769. Frederick the Great (1740–1788).** — Frederick the Great became king of Prussia a quarter of a century after the death of Louis XIV and fifteen years after Peter the Great passed away. We shall not follow him far, for his life work belongs distinctly to modern history.

Frederick and Prussia

<sup>1</sup> Henderson, *Short History of Germany*, II, p. 2.

<sup>2</sup> He did not possess more territories than before, and of course Brandenburg was worth forty Prussias. Why then was he called king of Prussia and not king of Brandenburg? The reason is this. Within the Holy Roman Empire there was opposition to the creation of any more kingdoms, but Prussia, unlike Brandenburg, was outside of the empire. The emperor was therefore persuaded, in return for money and troops that he needed in the War of the Spanish Succession, to let the elector of Brandenburg call himself king of Prussia.

Frederick was a man of ambition and intelligence, a warrior, a statesman, and a patron of all the arts. During his rule agriculture and trade prospered, legal and social reforms were made, and Prussia waxed great.

The War of  
the Aus-  
trian Suc-  
cession.

Frederick had just become king when the emperor died, leaving no son. The youthful Maria Theresa ascended the



Frederick the Great.

Austrian throne. Her father had tried to secure international agreements that her territories and power should be respected. Frederick the Great immediately tried to get for himself the province of Silesia, to which he thought he had a fair claim. France and other countries joined him in his war against Austria.

Maria Theresa found friends in England and Holland, but Frederick's victories in the field caused her to buy his withdrawal from the war by the cession of Silesia. This was the *War of the Austrian Succession*, known in America as King George's War.

A few years later, in 1756, there broke out in Europe, in America, and in Asia a great international conflict known as the *Seven Years' War*. In this war England and Prussia were arrayed against France, Austria, Spain,



and other countries. It was a war between Austria and Prussia for supremacy in central Europe, ending with slight gains for Prussia. But it was a war preëminently for colonial supremacy in the new world and the old between the old decaying monarchy of Louis XIV and the new constitutional kingdom and empire of Great Britain. France lost all of her colonies on the continent of America and in India. The brilliant success of the English under the guidance of her great prime minister, William Pitt, marked the third step in the rise of England to the position of a world power.

Seven  
Years' War  
and the con-  
flict for  
colonial  
supremacy.

**770. Summary.** — The reign of Louis XIV of France was a period of display, the *grand monarque* being the first personage in Europe. Louis' minister, Colbert, improved the finances, created protective tariffs, and regulated industry. Louis counteracted the good effect of Colbert's work by spending vast sums on his palace and court at Versailles or on his wars, and by revoking the Edict of Nantes, thereby driving many thrifty Huguenots out of France. Because most of western Europe was united against him, Louis failed in four wars, those against the Belgians and against the Dutch, and those fought for the possession of the Palatinate and to place his grandson on the Spanish throne. The treaty of Utrecht (1713) closed the period of French greatness but not of French absolutism.

Age of  
Louis XIV.

Modern Russia grew out of the principality of Moscow when the Moscow princes threw off the Mongol yoke. The Europeanization of Russia was due largely to Peter the Great (1682–1725), who made himself absolute, brought in foreigners, and introduced western books, schools and customs. Russia enlarged her territories to the Baltic Sea, at the expense of Sweden; to the Black Sea, at the expense of Turkey; and across Siberia to the Pacific Ocean.

The rise  
of Russia.

The rise  
of Prussia.

Brandenburg, under the Hohenzollerns, became Protestant and acquired the duchy of Prussia. In 1701 the elector of Brandenburg assumed the title of king of Prussia. The two great Prussian rulers before the nineteenth century were the Great Elector and Frederick the Great, both of whom were famous in war and in peace. In the middle of the eighteenth century, however, Prussia's territories were still much scattered and she was inferior to Austria as a German power.

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### Questions

1. In what way was Louis XIV famous? In what respects was he great? Show how his court at Versailles was valued by the nobles and by other monarchs.
2. What did Colbert do for France? Why was the revocation of the Edict of Nantes an economic as well as a religious mistake?
3. Discuss Louis' objects in making war. Why did he fail? In what respect or respects did he succeed? Give the provisions, and show the importance, of the treaty of Utrecht (1713).
4. Trace the history of Russia before the time of Peter the Great. How did Peter learn western ways? How did he make himself absolute? How did he Europeanize Russia?
5. Discuss the expansion of Russia. Why is more seacoast a present need of both Russia and Germany? Will not the time come when Russia will seize the seacoasts that she needs?
6. Is the policy of the ruling Hohenzollern different from that of his ancestors as explained in section 767?
7. Why is modern Prussia largely the work of the Great Elector and of Frederick the Great?
8. What was the general nature of absolutism in England during the seventeenth century and later on the Continent? How did it pave the way for revolution? Give a résumé of the old order (consult §§ 730-735).

## CHRONOLOGICAL

GENERAL EUROPEAN		DIFFERENT EUROPEAN COUNTRIES	
		1479	Ferdinand and Isabella (Spain)
1494	Invasion of Italy by Charles VIII		
1517	Luther posts theses	1509	League of Cambray
1519	Charles V elected emperor	1524	Great Peasants' Revolt (Germany)
1521	Diet of Worms		Calvin in Geneva
1540	Society of Jesus (Jesuits)	1556	Philip II (Spain)
1545	Council of Trent		
		1579	Union of Utrecht (Netherlands)
1588	Spanish Armada		
1618	Beginning of Thirty Years' War		Gustavus Adolphus (Sweden)
1648	Peace of Westphalia	1640	The Great Elector (Prussia)
		1682	Peter the Great (Russia)
	Coalitions under William of Orange against Louis XIV		
1701	War of Spanish Succession		Charles XII (Sweden)
1713	Treaty of Utrecht		
1740	War of the Austrian Succession	1740	Frederick the Great (Prussia)
		1740	Maria Theresa (Austria)
1756	Seven Years' War		
1763	Treaty of Paris		

## TABLE

FRANCE		ENGLAND		REST OF WORLD	
1461	Louis XI	1485	Henry VII	1492	Columbus discovers America
				1498	Da Gama reaches India
1515	Francis I	1509	Henry VIII	1520	Magellan circumnavigates globe
1516	Concordat				Portuguese in East.
		1534	Act of Supremacy		Spanish explorations in America
		1558	Elizabeth		
1589	Huguenot wars Henry IV	1588	War with Spain		
1598	Edict of Nantes Richelieu	1603	James I	1607	Jamestown
		1628	Petition of Right	1620	Plymouth
		1635	Ship money	1629	Great migration to New England.
1643	Louis XIV	1642	Civil War		
		1649	Commonwealth		French explorations in America
		1653	Protectorate		Russians in Siberia
		1660	Restoration	1686	Dominion of New England
1685	Rule of Colbert Revocation of Edict of Nantes	1688	Glorious Revolution	1689	Revolutions Queen Anne's War
1689	Beginning of Second Hundred Years' War.	1715	George I		
1715	Death of Louis XIV				English in India
	Law's Mississippi Bubble		Walpole prime-minister		Contests between governors and people in America
		1757	William Pitt prime-minister	1757	Plassey (battle, India)
				1759	Quebec (battle, America)
1763	French lose colonial possessions	1763	New imperial policy	1763	French lose America and India





# APPENDIX

## I

### TABLE OF SOVEREIGNS

ENGLAND	FRANCE	OTHER COUNTRIES
	<i>Capetian Line</i> (987-1328)	
	Hugh Capet (987-996)	
	Robert I (996-1031)	
<i>Norman Line</i> (1066-1154)	Henry I (1031-1060)	Henry III (1039-1056) (emperor)
William I (1066-1087)	Philip I (1060-1108)	Henry IV (1056-1106) (Germany)
William II (1087-1100)		
Henry I (1100-1135)	Louis VI (1108-1137)	Henry V (1106-1125) (emperor)
Stephen (1135-1154)		
<i>Angevin Line</i> (1154-1399)		
Henry II (1154-1189)	Louis VII (1137-1180)	Frederick Barbarossa (1135-1190) (emperor)
Richard I (1189-1199)	Philip II (Augustus) (1180-1223)	
John (1199-1216)	Louis VIII (1223-1226)	Frederick II (1215-1250) (emperor)
Henry III (1216-1272)	Louis IX (1226-1270)	Rudolph of Hapsburg (1273-1291) (emperor)
Edward I (1272-1307)	Philip III (1270-1285)	
Edward II (1307-1327)	Philip IV (1285-1314)	
	Louis X (1314-1316)	
	Philip V (1316-1322)	
Edward III (1327-1377)	Charles IV (1322-1328)	
	<i>Valois Line</i> (1328-1589)	
Richard II (1377-1399)	Philip VI (1328-1350)	
<i>Lancastrian Line</i> (1399-1413)	John II (1350-1364)	
Henry IV (1399-1413)	Charles V (1364-1380)	
Henry V (1413-1422)	Charles VI (1380-1422)	

ENGLAND	FRANCE	OTHER COUNTRIES
Henry VI (1422-1461)	Charles VII (1422-1461)	
<i>Yorkist Line</i> (1461-1485)	Louis XI (1461-1483)	Ivan the Great (1462-1505) (Russia)
Edward IV (1461-1483)	Charles VIII (1483-1498)	Ferdinand I (1479-1516) (Spain)
Edward V (1483)	Louis XII (1498-1515)	Maximilian I (1493-1519) (emperor)
Richard III (1483-1485)	Francis I (1515-1547)	Charles V (1520-1556) (emperor)
<i>Tudor Line</i> (1485-1603)	Henry II (1547-1559)	Gustavus Vasa (1526-1560) (Sweden)
Henry VII (1485-1509)	Francis II (1559-1560)	Philip II (1556-1598) (Spain)
Henry VIII (1509-1547)	Charles IX (1560-1574)	
Edward VI (1547-1553)	Henry III (1574-1589)	
Mary (1553-1558)	<i>Bourbon Line</i> (1589-1792)	
Elizabeth (1558-1603)	Henry IV (1589-1610)	Gustavus Adolphus (1611-1632) (Sweden)
<i>Stuart Line</i> (1603-1714)	Louis XIII (1610-1643)	Michael Romanoff (1613-1645) (Russia)
James I (1603-1625)		
Charles I (1625-1649)	Louis XIV (1643-1715)	Frederick William (1640-1688) (Brandenburg)
Oliver Cromwell, Lord Protector (1653-1658)		Peter the Great (1682-1725) (Russia)
Richard Cromwell (1658-1660)		Philip V (1700-1746) (Bourbon king of Spain)
Charles II (1660-1685)	Louis XV (1715-1774)	Frederick the Great (1740-1786) (Prussia)
James II (1685-1688)	Louis XVI (1774-1792)	Maria Theresa (1740-1780) (Austria)
William and Mary (1689-1702)	<i>The First Republic</i> (1792-1799)	Joseph II (1765-1790) (emperor)
Anne (1702-1714)	<i>The Consulate</i> (1799-1804)	
<i>Hanoverian Line</i> (1714-1760)	<i>Empire of Napoleon</i> (1804-1815)	Alexander I (1801-1825) (Russia)
George I (1714-1727)	<i>The Restoration</i> (1814-1848)	
George II (1727-1760)	Louis XVIII (1814-1824)	
George III (1760-1820)		

ENGLAND	FRANCE	OTHER COUNTRIES
George IV (1820–1830)	Charles X (1824–1830)	
William IV (1830–1837)	Louis Philippe (1830–1848)	
Victoria (1837–1901)	<i>The Second Republic</i> (1848–1852)	
	<i>The Second Empire</i> (1852–1870)	
	<i>The Third Republic</i> (1870– )	Victor Emmanuel (1861–1878) (Italy)
		William I (1871–1888) (Germany)
		Francis Joseph (1848– ) (Austria-Hungary)
		William II (1888– ) (Germany)
Edward VII (1901–1910)		Nicholas II (1894– ) (Russia)
George V (1910– )		Victor Emmanuel II (1900– ) (Italy)

## II

### HISTORY CORRELATION OUTLINE<sup>1</sup>

#### ELEMENTS AND DEFINITIONS

##### 1. DEFINITIONS: GENERAL.

###### a. First group.

- (1) *History* is a record of human progress.
- (2) *Civilization* — The sum total of man's achievement may be called civilization. It is measured by the degree of his political, economic, and social development.
- (3) *Institutions* — A political, economic, or social organization of mankind to carry out a particular work may be called an institution.
- (4) *Social Science* — Literally, it is the science of society. Educationally from the secondary school point of view, it includes history, as defined above, civics, (*i.e.* the citizen, his relation to society, and the civic organization of society to-day), and the elementary principles of economic and social organization and activities.

###### b. Second group.

- (1) *Races* are those groups of mankind divided according to origin. (Sometimes we speak of modern na-

<sup>1</sup> The outlines given in Part II of the Appendix represent the material worked out tentatively by the Department of Social Science of the Pasadena High School. It seems advisable to have, for those students who take at least two or three years' work in history, a set of definitions, explanations, and outlines which can be used by the student in his first year's work, and used without essential change in later years. It is desirable that the student shall learn or understand each of these definitions or statements at the first time during the year at which they can be brought most satisfactorily into the work. By the close of the first year the student should understand all essential terms or definitions, in order that he may be able to use them in future work, and as the basis of later courses in Social Science.



tions as races, *e.g.* the French race, or we call quasi-nations races, *e.g.* the Irish race.)

- (2) A *nation* is a group of people who live within a definite territory under an independent government and have common ideals and interests.
  - (3) A *state* is a political organization of a group of people living within a definite territory.
- c. Distinction between the terms political, economic, and social.
- (1) The term *political* is applied to organizations or activities connected with government.
  - (2) The term *economic* is applied to those activities that deal with the creation or the use of wealth.
  - (3) The term *social*, in the narrow sense, applies to individuals or to groups of men in relation to other groups of men.

## 2. DEFINITIONS AND TERMS: SOCIAL.

### a. General.

- (1) The name *society* may be applied to any large group of people who have important relations with one another.
  - (2) *Sociology* is the science of society, the term being used in the narrow sense.
- b. Classes of people. — Society is divided into classes based upon political or economic position.

### IN THE PAST

- (1) Kings and princes.
- (2) Nobles.
- (3) Merchants.
- (4) Artisans and peasants.
- (5) Serfs.
- (6) Slaves.

### AT PRESENT

(Classification based on wealth or work.)

- (1) Capitalists.
- (2) Professional people and merchants.
- (3) Independent workers.
- (4) Skilled laborers.
- (5) Unskilled laborers.

### c. Social groups.

- (1) The smallest group, distinctively social; the *family*.  
Different types of families are:
  - (a) Patriarchal family; a family including several generations and all directly related families, under the rule of the oldest living male ancestor, or patriarch,

- (b) Polygamist family ; a family including one husband and many wives.
  - (c) Modern family ; Based upon monogamous marriage, one husband and one wife.
  - (2) Intermediate groups (chiefly political and economic) called *communities*.
  - (3) Large social groups (also political), the *nations*.
  - d. *Religion* is a system of faith or worship in a higher power, or ideal of life separate from material life.
  - e. Other social institutions or methods.
    - (1) *Education* is the process of preparing for life.
    - (2) *Ethics* is the art of right living. The term *ethical* means almost the same as moral. Earlier religions seldom combined "religion" and ethics.
    - (3) *Evolution* is the process of gradual development.
    - (4) *Revolution* is the process of radical and abrupt change.
    - (5) *The Standard of Living* rises as old comforts become new necessities, and rises again as old luxuries become first comforts and finally necessities.
3. DEFINITIONS AND TERMS : ECONOMIC.
- a. General.
    - (1) *Economics* is the science of wealth ; or economics is the science that deals with the satisfaction of human wants.
    - (2) *Wealth* is the sum total of those material goods which can be used to satisfy human wants.
    - (3) *Capital* is any form of wealth that is used to produce more wealth. Good examples of capital are tools and raw materials.
  - b. Economic processes.
    - (1) The name *production* is given to the processes of creating wealth. There are three factors of production :
      - (a) Land ; that is, natural agents or resources,
      - (b) Capital,
      - (c) Labor.
    - (2) *Distribution* is the division of wealth among those persons or those factors that share in the creation of wealth.
    - (3) *Exchange* is the process by which one transfers a commodity which he does not want for one that he does.

- (a) Direct exchange of one commodity for another is called *barter*.
- (b) *Money* is a commodity and instrument used as a medium of exchange. That is, a man with goods trades his goods, not for other goods, but for money, with which he can then buy whatever he pleases.
- (4) *Transportation* consists in the carrying of commodities from one place to another. Two chief methods are by water and by land.
  - (a) Water transportation was first by canoe, then by oar-propelled boats, then by sail, and then by steam.
  - (b) Land transportation was first by horseback or by caravan, then by two-wheel car, by wagon, and by train (steam engine).
- (5) *Consumption* is the process of using wealth. Commodities which are consumed may be
  - (a) Necessities, or
  - (b) Comforts, or
  - (c) Luxuries.
- c. Classes of producers.
  - (1) An *employer* is one who provides place of work, raw materials, and plan of the work and methods.
  - (2) A *free laborer* is one who is personally free, who works for the employer for wages or payment in commodities.
  - (3) A *peasant* is one who may be free or partly free, who earns his own living from the soil, for the use of which he owes obligations to some noble.
  - (4) A *serf* is a laborer who is bound to the land and cannot be sold except with the land.
  - (5) A *slave* is one who is personally not free and may be taken anywhere by his owner.
- d. Classes of industries.
  - (1) *Agriculture* is the science of the cultivation of the soil.
  - (2) *Industry* in the narrower sense means the manufacture of raw materials into finished products.
  - (3) *Trade* or commerce refers to the exchange of goods between one person and another or the transportation of goods from one place to another.

e. Forms of industry.

- (1) *Handicrafts*. Handicraft work is work done by hand in the small shop or in the home. Used exclusively before 1750 A.D.
- (2) *Factory System*. A factory is a place where the employer furnishes machinery, provides raw materials, and gathers workers to produce finished products.
- (3) *Large-scale Production*. If agriculture or commerce or manufacture is carried on by a large number of people, engaged in a single business, then we have large-scale production.
- (4) *Monopoly*. Any branch of business controlled by a person or a group of persons is a monopoly. If the government grants exclusive control to this group, they have a legal monopoly.

4. DEFINITIONS AND TERMS: POLITICAL.

a. A *constitution* is the fundamental law for the government of any state.

b. Kinds of government.

- (1) A *monarchy* is a state ruled by one person. It may be limited or absolute; limited if the king shares his authority as ruler with others (nobles or common people); absolute if he has sole legal authority.
- (2) An *aristocracy* is a state ruled by nobles. If arbitrarily ruled by a few nobles, it is called an oligarchy.
- (3) A *democracy* is a state ruled by the people. It is called a pure democracy if ruled directly through a mass meeting, such as the Athenian assembly or New England town meetings. If the people are governed through *representatives*, they have a republican or representative democracy.

c. Units of government.

(1) Geographical areas of government.

- (a) The *city* is a small, closely settled area with a separate government, independent or dependent. The *city state* of ancient times was a larger area of which some one city was head.
- (b) A *kingdom* is a state ruled by a king.
- (c) An *empire* is a large state which combines different races or several semi-independent

states, and is ruled by a king or queen or emperor.

(2) System of checks and balances.

- (a) All states are divided into political subdivisions.
- (b) If practically all power is centered in the state, then the government is called *centralized*.
- (c) If the political subdivisions have considerable self-government, then the state is *decentralized*.
- (d) If there is practically a balance between the state and the political subdivisions, then we have a *federal state*, although the state itself is more important than the subdivisions.
- (e) If the political subdivisions are more important than the state, then we have a league of states, or a *confederation*.
- (f) A balance may be established between two or more coördinate branches of government rather than between two governments.

d. Branches of government.

- (1) The *legislative* branch of government makes the laws; that is, it declares what customs shall be law or it makes laws in the form of *statutes*. When the statutory laws are brought together into a system of laws, the summary is called a *code*.
- (2) The *executive* branch enforces or applies the law. The higher executives may be called *magistrates*. The minor executives form a *police force*.
- (3) The *judicial* branch interprets the law, usually by trying cases brought before it. These cases may be *criminal*, if they involve offenses against society as a whole, or *civil*, if they are disputes between two persons or groups.

e. Rights of citizenship.

- (1) A citizen is a *member* of a state. His position is usually better than that of a subject.
- (2) Citizenship rights may be *civil rights*, dealing with the rights of life and property; or
- (3) *Political rights*, dealing with rights or privileges in connection with the government of a state.

f. Colonization.

- (1) A colony consists of a body of people who settle in a different locality from that of their native land,



and who may be dependent on or independent of the home government.

- (2) The Greek colony was made up of citizens of the Greek city state who lost their home citizenship in establishing a colony.
- (3) The Roman colony was a military outpost.
- (4) The American colonies in colonial times were settlements of Europeans who retained their European citizenship but were dependent on the mother country.

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